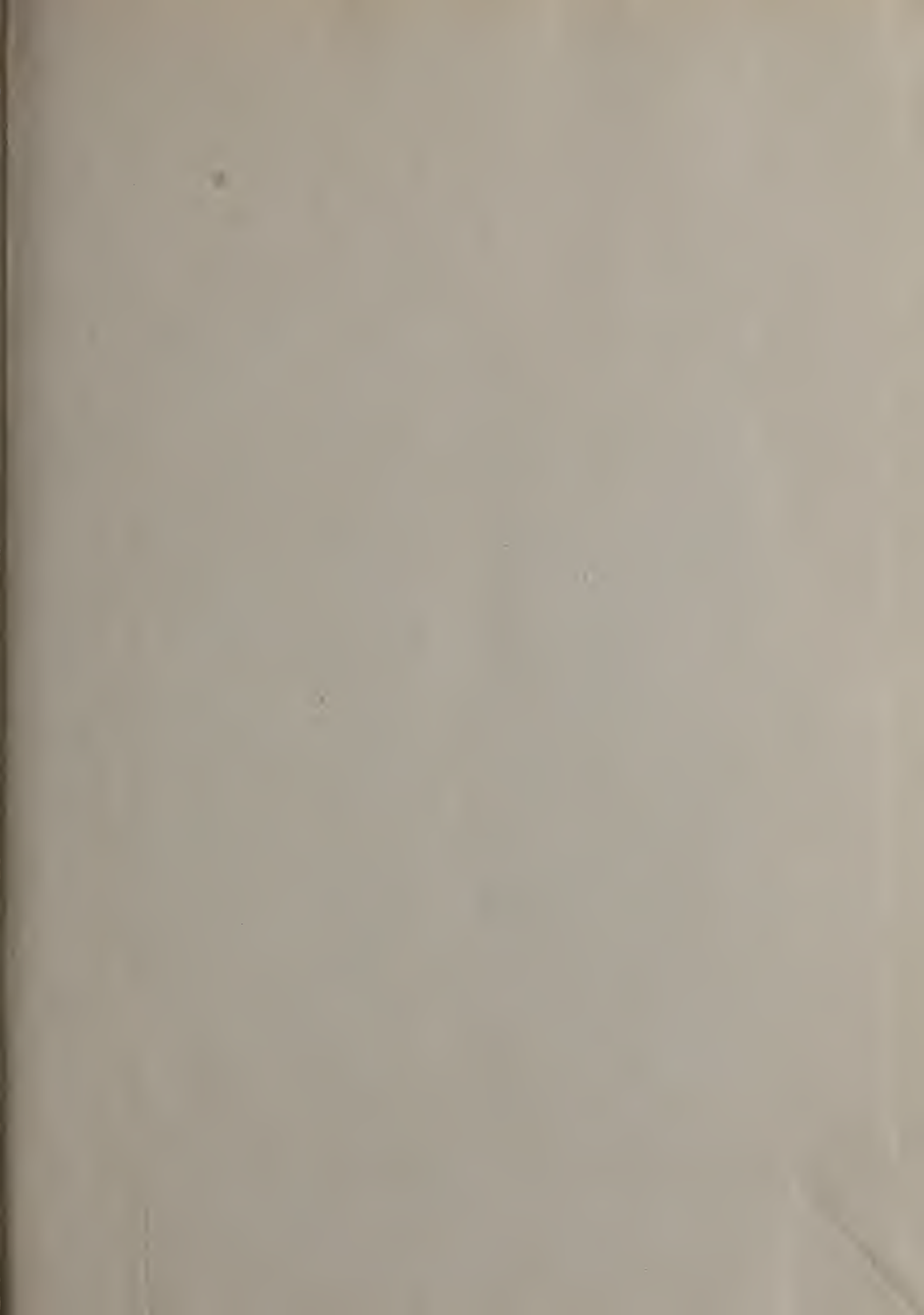
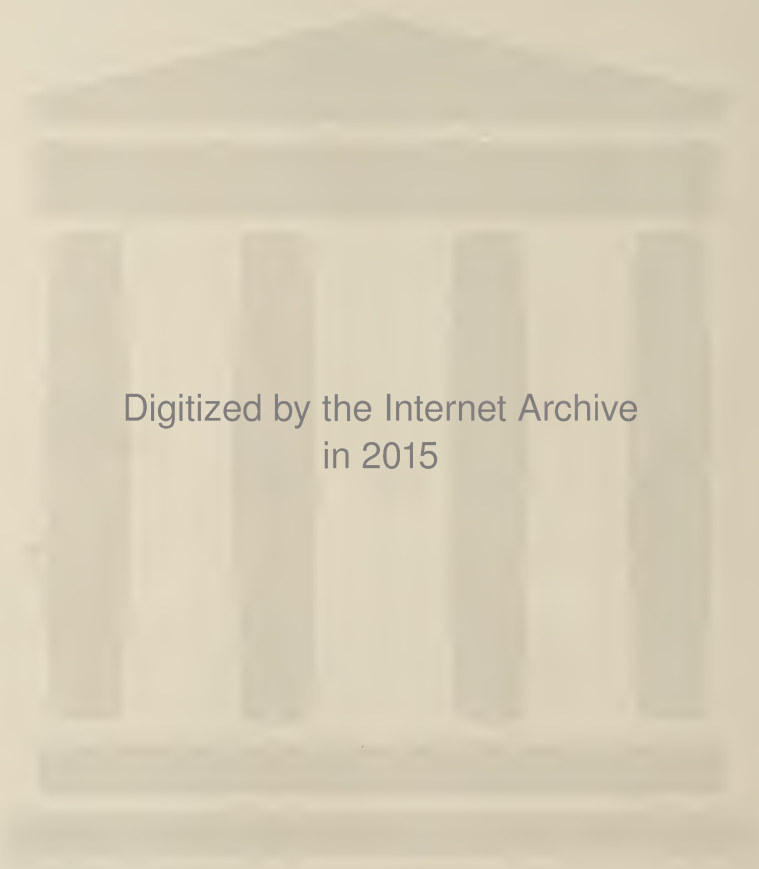


I-7





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/lifelightforwome306woma>

# Life and Light for Woman.

VOL. XXX.

JUNE, 1900.

No. 6.



VILLAGE GIRLS IN AINAB SEMINARY.

## CENTRAL TURKEY.

### EDUCATIONAL WORK FOR GIRLS IN CENTRAL TURKEY.

BY MRS. W. K. MEAD.

AINAB SEMINARY.

AINAB SEMINARY may well be called the parent of high schools in Central Turkey. Miss Proctor, its founder, now in this country, was for many years at its head. Even at that early day there was an eagerness for higher education. Called to engage in the outside work for women, Miss Proctor was succeeded by others, who in charge of this large and growing school carried it on from year to year, adding to its course of study, enlarging its capacity for usefulness and comfort, until now, occupying a prominent site on high ground, stands the present beautiful stone structure; a seminary to be proud of, as, indeed, the city of Aintab truly is. It was

Miss Pierce who planned the building outside the city. The original school in a densely populated ward, with its circumscribed quarters and many inconveniences, was exchanged for one having every possible convenience, with extensive grounds, fine view and plenty of sunshine.

As I was once associated with Miss Pierce in schoolwork in the old building, I recollect the genuine pride and pleasure I felt as I stepped across the threshold of the new one, and was conducted through cheerful rooms and broad hallways away up to the spacious dormitories. If it was large and imposing outside, the interior was homelike and refining in its appointments; a school one in our land would appreciate. What, then, must it be to those whose own homes offer not a single comfort to compare with those found here!

To-day the Aintab Seminary numbers about one hundred pupils, including its day scholars. Miss Lucile Foreman is principal, and Miss Pierce is back again after her long visit in this country. They have several valuable native women teachers. The school is carrying on a good work, the spiritual results of which are very marked. An increased love for work outside—a decided missionary spirit—has sprung up of late years, which makes the scholars eager to do for others; and it is this unselfish philanthropic spirit that has in other sections of the mission so greatly advanced the spiritual condition of churches and schools. Aintab's course of study is such as to often more than fit the student for the second year in Marash College, to which it has sent a good number of girls.

This brief mention of the seminary would not be complete were reference not made to one who for years was pupil, matron and teacher there. Sister Mariam, the adopted daughter of Sister Varteni (the first Protestant woman in Aintab), was gentle and winning in manner, and led a helpful, consistent Christian life. Those who knew how much of physical suffering she endured considered the work she accomplished truly remarkable. All of the five children taken into Sister Varteni's home were trained for Christ's service. The old mother lived to be almost one hundred years of age.

#### CENTRAL TURKEY GIRLS' COLLEGE.

Many have doubtless heard how native supporters of educational work in MARASH opposed the idea of establishing a college for girls in their city. What could their daughters possibly need of more than a primary school education, where they were taught the three R's and a little geography? The suggestion of such studies as algebra, botany, physics, with mental and moral science, seemed to them an absurdity. These were all well enough for their sons, but far too advanced and impracticable for a girl. The mis-

sionaries, however, gained the day, and won after much arguing and oft-repeated presentations of their desires the necessary pledges from the fathers, and a sum was soon raised to build a Central Turkey Girls' College. Not all who read the occasional report of the work of that institution can form any idea of the struggle it has cost all these years to maintain a high standard and keep the pupils through the entire four years' course. The studies of English and music are attractive to the majority of Orientals, but term after term of hard, conscientious work in the more practical studies requires steady application found only in the few. A pupil may advance as far as the junior class when, in accordance with the oft-repeated sifting process, her last term's work would not allow her to pass into the senior class; not realizing consequences, and failing in that much-needed quality, ambition, her average is low, so back she drops to repeat those junior studies in which she is deficient. Or, instancing another discouraging feature, an ambitious mother may desire a marriage of convenience for her daughter, and, deaf to all entreaties to the contrary, may insist upon taking her from college in the middle of a year's work. Small as the numbers have been as compared with other high schools in the mission, it has ever maintained a high and noble standard. Occasionally girls have gone out from this institution to Kharpoot or the Scutari Girls' College, in order to perfect themselves in English or Armenian, with a view to teaching these special branches.

Marash, even as Aintab, is a rapidly advancing center of education. Its city schools for girls, including its three kindergartens, are so far as possible always supplied with competent teachers, and are under careful superintendence of the lady missionaries.

VILLAGE SCHOOLS are kept up to as high a degree of excellence as possible, by supplying them with college and seminary teachers, and by visiting them several times a year. Correspondence in Turkish with teachers and old pupils of the school is no small task in itself.

Many pupils in the higher schools are unable to pay the full tuition, or even a small part of it. In certain cases it is considered advisable for a



KINDERGARTEN TEACHER  
IN AINTAB.



pupil to go into a village and teach a few terms; thereby not only making good, to some extent possibly, her indebtedness to the college or seminary, but also increasing her ability to grasp higher studies later on in the course.

Not unfrequently a girl has developed into a good thorough scholar who, before this discipline, was scarcely worth the expense of continuing in the college. It is, in most cases, a hardly earned experience; for trying it is to drop behind a class, and to leave the pleasant home school, her companions and teachers, go out into a poor little village, and very likely board herself upon coarse fare, which she prepares herself in her one little room.

ADANA SEMINARY is, perhaps, the most interesting in many respects of all the schools. Situated in the center of the Cilisian plain, it is more open to European influences than other institutions of the kind. It attracts not only the daughters of influential Armenians, but those of Greeks as well. Several Swiss are included among its numbers; and quite recently one or more Moslem children were in attendance, their father being an official of high rank. For the instruction of so mixed a number, not only Greek teachers but also a French instructor are required. Music, too, is made more of than in other schools in our mission; and not a few homes are supplied with good pianos. As to numbers, the seminary takes precedence of all other schools.

The HOME SCHOOL in Hadjin, away up in the mountains, four days north of Adana, was established a number of years since by Mrs. Coffing. Well equipped, and having recently enlarged its quarters, its strongest point has ever been its Bible study, to which, for years, Mrs. Coffing gave almost all her time when in school work. If graduates were not proficient in any other study, they were expected to understand how to interpret and teach God's Word. A pupil of the school, who afterwards did good service as teacher for years in the Adana public schools, was a most successful Bible expositor and Sunday-school teacher, as well as a great addition to the women's meetings.

OORFA GIRLS' SCHOOL, last to be mentioned in point of establishment, but by no means least in importance, is under the care of Miss Shattuck and Miss Chambers. Within a few months these have been joined by Miss Foote, a graduate of Tabor College, Iowa. The sad interest and importance attached to Oorfa, because of its terrible experiences in connection with the massacres, will always make its educational work a very important one.

Miss Shattuck, for so many years in Marash College, has been most signally used of God in building up an educational, as well as an industrial work, for which she was most eminently fitted. For years dear Miss Mel-



linger (Mrs. Nakashyan), who has lately gone to her heavenly home, was an associate of Miss Shattuck; and in her labors from house to house, attached herself very much to the people by using their dear mother tongue.

[Of these schools, Aintab Seminary and the village schools are under the care of the Board in Boston. The others are supported by the Board of the Interior. Taken all together they present a fine educational work for girls.—ED.]

---

## EASTERN TURKEY.

### RESULTS; OR, DOES IT PAY?

IN HARPOOT.

BY MISS EMILY C. WHEELER.

PEOPLE even now ask if it pays to educate Armenian and Syrian girls in the interior of Turkey.

I take up at random a picture of the girls of Euphrates College, photographed in 1889, and you shall decide whether it pays or not. Here they are, a group of girls taken after the college had been established eleven years; after our bright particular stars of the early days, when girls had to face the prejudices against a college education for women, had graduated and gone out as teachers in the various departments of the college or outside schools and other stations. One had gone to Persia as a teacher, and another, Nazloo Nennejanian (Dainty), the daughter of a brave grandmother, had become a professor in the College. Thus we cannot consider these as a special group picked out for show.

Naturally in a school where all departments are represented, from the kindergarten and primary school for the city children up through the grammar and high schools, fed from the outside cities and villages as well as Harpoot, to the college, there is a species of natural selection just as there is in schools in this land.

The fact also that many of the girls in the high school, which used to be called the normal school, taught a class in the lower schools to pay their tuition and gain experience in the days when there were not regular teachers enough to do all the work gave a stability of character very helpful in the college. But there was nothing remarkable about these girls; they are an average group of college pupils.

What became of them? Did it pay for you to aid in the endowment of the college? to send out three—often only two—lady missionaries to superintend and teach these girls? Did it pay for you to give money for apparatus and books? to aid by scholarships those to whom it was an impossibility to pay all the expenses? to send out five, four, three or two dollars a year to pay the tuition of some of them? Did it pay to make their Christmas Day bright



GIRLS IN EUPHRATES COLLEGE IN 1889

with the boxes you so kindly sent us? How about those prayers you faithfully offered for them,—are they lost?

Of these thirty-six girls, thirty-five became teachers in the College and elsewhere, and seven are now teaching in various parts of Turkey. Fifteen afterwards became wives of teachers, preachers or pastors, and others married business men of ability and position. One is now studying in Abbott Academy, and five have gone to further study in the heavenly mansions. As I recall the wonderful, strong Christian spirit of one in the front row the fourth from the left, and how her life changed after she became a Christian, so that not only her family but all the neighbors used to tell me of the change when I went to the Syrian quarter for a weekly meeting, I thank God that Christ took hold of that strong will before she was laid on a bed of lingering sickness after a year of teaching. To this day her pupils tell of her longing that they should find Christ, and of the little prayers offered together.

In the massacres the Christ-life shone out in the death of two others, but the tears come as I look at our martyr graduates, the second from the right in the front row as also in the third row from the front. Mariam, the former, was the quiet, lady-like wife of "Boghos, the Hermit and Martyr," whose story my mother tells in her last book, "Missions in Eden." Get it and read it, and tell me if it pays to educate these boys and girls. If you could step into Mariam's home in Hulakegh, where she reigned as minister's wife and spread light all around, and could hear the people tell of her life there and as a teacher in our school, you would feel that she was right when, as the bullet struck her, she said, "I go to be with Jesus,"—that Jesus to whom she had invited so many. It pays to polish jewels for the Master. Sara, a preacher's wife, standing second in the third line from the front, a strong character and good worker, who had taught for a season in Marash College, lived through the massacres, being wonderfully delivered and brought back after being torn from the unconscious body of her wounded husband. She finally met him, raised as it were from the dead, at the house of a Turk who befriended and partially clothed them, and they reached Harpoot in safety, barefoot and wretched. The exposure and hardship suffered at that time brought on her death later.

I could tell you stories of these girls to fill a volume: of Elmas (Diamond), one of our good teachers whom we were sorry to part with because of her going with her family to California; of Yester (Esther), the married woman who came to our school from Aintab; of Toorfanda (First Fruits), the little village girl who became such a treasure in our home; of Aghavni (Dove), the tall, self-possessed teacher who, with Nergiz and Altoon (Gold) and Shnorhoom (Graceful), suffered so at the time of the massacre, when for

two weeks she wandered on the mountains with her mother-in-law and came to Arabkir to have her husband taken from prison, only to die of typhoid fever. These were members of that senior Bible class when all the class who were not Christians were converted in one forenoon, as a result of the request of the one Christian that we spend the remaining fifteen minutes of the class-time in praying for conversion.



A GRADUATE OF EUPHRATES COLLEGE.

Among these girls is Anna, our successful head kindergarten teacher. Would that you might see her with the children who love her so dearly. Miss Barnum took solid satisfaction in having one so well adapted to the work on her staff. The first girl teacher sent to the mission field in Koor-distan is in this group. Teachers and wives of preachers and pastors have



gone from this group to Van, Sivas, Aintab and all over the Harpoot field. One is the wife of the present preacher of the Eastern Harpoot Church. Some have taught for the Gregorians, another now teaches for the Catholics. One, the wife of the minister of a large church in Harpoot Plain, has with her husband taken the stand that they will take nothing in salary save what is offered willingly to the Lord. As I hear of the good housekeeping and earnest labors among the people of the Arax who was our leading mathematical teacher, and thus a joy to Miss Daniels; as I know that she still keeps up her music with the Estey organ ordered by her husband from the United States, I am glad of the all-roundedness of school life, for many branches are taught in our school. She is the second from the left in the front row; a tall, attractive girl even in those early days. The one next to her, third from the left, is now the wife of our Armenian pastor here in Worcester, who has just joined him with her two children. Others in this picture are on their way to America to be centers of help to their own people.

Will you not, as you meet our Armenian women in this land, whether educated or not, hampered as they are by our foreign tongue and customs, reach out to them a hand of loving greeting?

I add a photograph recently received from Hadjin of one of our "sweet girl graduates" with her diploma in her hand. She was with us as a junior during those awful days of massacre. The Central Mission has several times sent us their girls to be trained in Armenian, and I know Mrs. Coffing and Miss Bates would rejoice to have their teacher Mennoosh placed before you; for do you know that we missionary teachers desire most of all of you that our work may pay? Pray that the lives of these girls in Euphrates and all other missionary colleges and schools may be set on fire by the Holy Spirit and shine for our Christ who has made it possible for women in the Orient to receive an education, and so stretch out hands of help to their needy sisters. Thus shall the day come speedily when the orphans now being trained in some of these schools shall be the means of reaching even Moslem women with the Saviour's love.

---

## HAS AMERICAN EDUCATION FOR GIRLS BEEN OF ANY BENEFIT TO VAN?

BY MRS. ELLEN R. L. ALLEN.

It does not seem an exaggeration to say that no mission school in Turkey has had more to struggle against during its period of development than the Girls' School in Van. It began first of all in an atmosphere unfavorable to education for women. Then, too, the prejudice against Protestantism has



A ROW OF MERRY SCHOOLGIRLS IN VAN.



always been marked, as the city being in the heart of Armenia is a strong Gregorian center. The obstacles that the government has put in the way of touring, of erecting school buildings, and even in regard to the courses of study, have all had their influence in retarding the progress of education. Perhaps, however, the school has had to bear its severest strain when it has been left without the direct supervision of American lady teachers; its most recent loss being in the death of Miss Fraser, who was so efficient in caring for the best interests of the school. But the whole story of these struggles and their outcome could be best told were we able to look into that small room over a stable where, twenty-five years ago, some half-dozen pupils were gathered about their teacher; and then step to-day into the two large buildings crowded with more than three hundred pupils who are under the charge of ten or twelve teachers.

The growth, however, has not been simply in size and numbers; though the added years have given dignity, and the standards have been raised, the change in the character of the school has been decidedly marked, and promises for the future a widely extended influence. In previous years the majority of the school was composed of day scholars; but since the massacres by far the larger number are boarders, that is, orphans, who are brought in daily and hourly contact with Christian teachers. Still further many of these orphans are not from the city of Van, which in years past has furnished us with scholars, but they have come from near and distant villages throughout the Van province. It is this new feature which has given a new character to the school, and promises a vastly wider field of influence. As has been mentioned, the government has prevented much touring on the part of the missionaries; hence we find the Van villages in a very primitive condition. Every effort to establish schools has been in vain, and as a result we have been far behind other mission fields in this respect. This being the case our privilege of educating these village girls can be still better appreciated by a glimpse into the homes whence they come. Picture yourself as entering one of these villages. Immediately a crowd of men, women and children surround you. You see in their faces every look except that born of trained intelligence. As you glance about you almost wonder where the houses are, for besides the few green trees there seem to be nothing but mounds of earth. But these mounds are houses, and possibly, if it has been dark, you have been riding on the roofs of some of them. You dismount and enter the low door, and descend several feet below the surface of the ground and find yourself in a small, dark room. There is nothing that we would call a window, the light entering from a hole in the roof, which is intended for the smoke to pass out, but which is equally good for allowing

the rain to come in. On the earth floor you may find spread some dirty straw mats; a stool, a cushion or two with some clay wheat bins compose the furniture of the room. In such a room, raised only a little above the part where the cattle are, the whole family live huddled together, the children unkempt and ragged, giving no sign of cleanliness or neatness. From such homes most of our orphans have come, and you can imagine what a change it must be for them, when they enter our bright, clean, airy schoolrooms.



A VILLAGE WOMAN OUTSIDE OF VAN.

What have they come to learn? A good deal from books; but this is of an elementary kind, for we believe in thoroughness rather than in advanced work, which will be of no practical use to them. At the same time, however, we believe in manual training. Washing and ironing, sweeping and dusting, cooking as far as it is practical, and plain sewing are among the features of the school. They learn a little of the care of the sick and the young, and of late something has been done in the line of rug-making.

We have thus aimed to fit the girls for the lives they are likely to lead. Perhaps it might be asked, Is there no competition? It is well known that the Gregorians have many schools, and are much interested in the subject of education. Why, then, this expenditure of money? Why the need of the missionary schools? A close observer would soon discover that the education given in the native schools is very superficial. Most of what is done is for effect; what will attract the eye or catch the ear is the main object. Whereas, in our schools we have endeavored not only to be thorough and practical, but to pay the greatest attention to the development of character. Thus, if any benefits have been derived from the American education given these girls, the results should show themselves in the graduates and pupils who have attended our schools. Surely we have seen that these scholars, either as they have been retained in the capacity of teachers or as they have returned to their old homes, or have formed new homes of their own, have carried with them the atmosphere by which they were surrounded. It is a pleasure to go into these homes of our pupils. The stiffness and bareness so often seen and felt even in the homes of the wealthy have given way to a home-like coziness which one immediately feels and enjoys. The attempt to make the home more attractive, to care more intelligently for young children, and the more conscientious endeavor to teach them pure morals and fill the home with the spirit of love, are some of the results of their school training. At this point the answer to the question we have been considering can be best emphasized. Our Girls' School in Van is providing the basis for Christian homes, where they are most sadly needed. The blessing it has been in this alone is already incalculable. What even greater results may we not expect with confidence in the years to come. Meanwhile we have the privilege to give generously and to pray earnestly that the cause of Christian education may spread widely throughout all that country.

---

## INFLUENCE OF THE GIRLS' BOARDING SCHOOL IN BITLIS.

BY MRS. ALZINA M. KNAPP.

DURING the four years since I left my home in Bitlis, Eastern Turkey, not a day passes but I am back there in imagination. The mountains "round about" are before me; the town with its 30,000 inhabitants, living in stone houses built upon the sides of these mountains; the river running through the market place, furnishing water power to numerous grist mills as it passes on to less elevated regions. I am thinking of one and another and another of the dear people. I am living my life over again, reviewing the

past, recalling incidents all along the path. I see two missionaries wending their way through the irregular streets of the town for the first time, and how they were great curiosities to a large crowd of people, and in passing them how the whispered word "Englees" saved them from violence.

I think of the struggles to gain a foothold—the slow progress for a time—how we had to contend for every inch of ground obtained. But as I contemplate what the Lord has done,—what has been accomplished in all these years toward evangelizing that people,—no one feature of the work do I rejoice over and love to dwell upon as much as the change in the condition of the women, which has been brought about mainly through the influence of the Girls' Boarding School. I remember their pitiful condition at first—the complete and compelled subjection of the young women and girls to the dictates of the older ones. There was no individuality, no independence until they reached old age; and then if it proved that they had any will whatever remaining, they would in turn vent all their stored ill-feeling upon the younger generation. With their faces closely covered from morning till night, they were never allowed to speak except in whispers and signs—the old mothers only could speak—in fact, unable to do anything of their own choosing. However tyrannical the mothers and mothers-in-law, they must endure without a word. There was nothing to look forward to but that grinding, degrading slavery.

How that school has changed it all! The Armenians had much the same ideas that the Jews of old had, which was that their girls must marry, and the earlier the better. It was a sin and a disgrace to do otherwise. This idea was very strong, especially with the mothers; and yet it was this very prejudice which was used as a means of bringing about what we had so long desired—an opportunity to teach the girls to read.

With all this prejudice of ages to overcome, the missionaries had succeeded in gathering a few young men who were willing to be educated with a view to becoming teachers and preachers. These young men realized that for wives they ought to have educated girls. There were none, and what were they to do? They talked among themselves, and agreed to each marry the other's sister if the mothers could be persuaded to let them be educated. No other line of approach seemingly would have availed. No other motive would have appealed to them so strongly; and it succeeded, and so it was that the Girls' Boarding School was started.

I wish all might understand what that meant to that community of ignorant women. It was the magnet to which all were attracted. It was a light set upon a hill literally. It drew the mothers to us, as they must visit their daughters. The missionaries' influence was soon felt among the women.



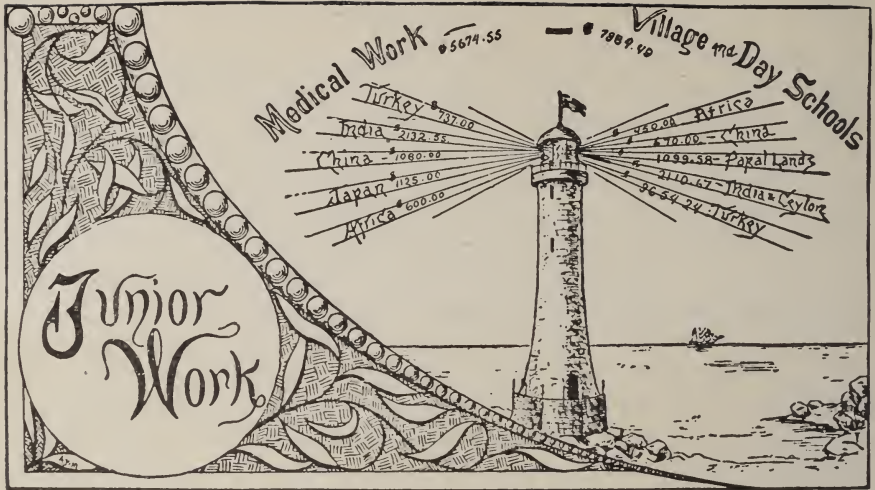
Prejudice was softened, superstitions gradually gave way, and the pure light of the truth dawned upon their minds. It was not merely educating the daughters; it was educating the mothers as well.

This influence in time not only spread over the town, but reached out into the villages around,—for the whole field contained 300,000 inhabitants,—and girls were brought from far and near, that they might receive the advantages of this school. The leaven has been increasing and extending, and it is truly wonderful what sacrifices fathers and brothers make that their daughters and sisters be taken into this school.

The Misses Ely, who have borne the burden and heat of the day, who have labored faithfully, energetically, lovingly, zealously and untiringly, are still there maintaining a lively interest in all the work, and especially in their many "dear girls." After seeing so much fruit of their self-denying labors, they are now able to cast much of the care and responsibility of the school upon young shoulders. Miss Grace H. Knapp, a child of the station, is relieving them somewhat. Of course it ought to give new life to the school for a teacher comparatively fresh from the schools in America, acquainted with the improvements and modern methods of teaching, to take the helm and manage affairs, while the Misses Ely are ever ready with their large experience to give advice and aid when needed.

It is interesting from week to week, as I receive letters from my daughter, to note the signs of progress and encouragement as she looks after the girls and teachers from day to day. Especially is she enthusiastic over a Christian Endeavor Society which she has recently formed. She is much pleased that girls from Gregorian families become active members. It is her hope that this society will develop the Christian character of the girls better than other means. The last letter disclosed a minor note as she told of several of her trusted girls and teachers leaving for America. Their uncles and brothers had sent for them, and they must go, which leaves her comparatively without native assistance.

When I consider what that one school has done for woman in Bitlis and vicinity; how by the blessing of God it has raised her from her low estate, taught her self-respect, made her conscious that she has a soul to be saved, that she is a responsible being, and also helped to make her a companion and helpmeet to her husband and an intelligent mother for her children; when I see how she has changed the aspect of society in that region, I feel like answering the question many times asked, "Does it pay?" Yes! a thousand times, yes! If God is willing to use such means for the advancement of his kingdom, for the civilization of his less fortunate people, we ought to respond promptly, lovingly, self-sacrificingly.



- To give light to them that sit in darkness Luke 1:77 -

## JAPAN.

### CHRISTIAN ENDEAVORING IN JAPAN.

BY MRS. F. E. CLARK.

NO. 1.

CHRISTIAN Endeavoring in missionary lands and missionarying in Christian Endeavor lands are not quite the same thing, but they are both alike in this,—that they bring together many good people who are working to extend Christ's kingdom in this world. Certainly being a good Christian Endeavorer means being thoroughly interested in missions, and so my story of an Endeavor journey through Japan will, of course, have to do with many missionaries and many kinds of missionary work.

Our Christian Endeavoring in Japan began even before we landed in Yokohama, for when the steam launches came out to meet the good ship China, which had brought us safely across the un-Pacific Ocean, one of them brought some Japanese Endeavorers, as well as some missionary Endeavorers, who began at once to tell us of the long programme of meetings for Japan, the first of which came that very evening in Yokohama, two or three hours after we landed, and before we had been on shore fifteen minutes a telegram had gone to Tokyo promising a meeting there on the next day.

The Christian Endeavoring, which began so promptly, continued very energetically through all the weeks of our stay in that delightful country, so that we averaged not less than two meetings a day for five weeks in succession. Add to this the long journeys in the trains, and the visiting between times, and the walks and talks that must be in order to get glimpses of missionary



life and work, and you will easily see that the opportunities for writing were not easily to be obtained. Indeed, most of it has had to be taken out of our sleep or on the trains, which are not as comfortable as those in the home land.

Christian Endeavoring, too, has meant much more than just attending Christian Endeavor meetings and conventions, for it has meant a good many evangelistic meetings of various kinds, and women's meetings and men's meetings, and meetings in girls' schools and boys' schools, and glimpses of



INTERIOR OF THE CHURCH IN SENDAI.

(Decorated for C. E. Meeting. Miss Bradshaw at the organ.)

fascinating kindergartens where the children themselves are such pretty flowers that there seemed no need of the seeds they were planting.

Perhaps you would be interested to hear what one Christian Endeavor visit was like. We reached Sendai, after a twelve hours' journey, just a few minutes before midnight on a cold, snowy February night, but late and cold as it was we found a procession of Christian Endeavorers waiting to greet us at the station. There were Dr. and Mrs. De Forest and Miss Bradshaw, and

several Methodist and Presbyterian missionaries, and a long procession of Japanese young men who are members of the Tsu Shinn Christian Endeavor Society in Sendai. All of these young men are employed in the telegraph and post offices, but they have formed themselves into a Christian Endeavor Society and adopted Miss Bradshaw as their fairy godmother, I think, though I did not hear them call her by that name. Two men to each jinrikisha, and a long row of jinrikishas, and away we went through the mud and slush and snow in the starlight and moonlight, until at last we were welcomed in Mrs. De Forest's cheery home, which looked so warm and bright and homelike.

I wish I could tell you of my visit with Mrs. De Forest at the school where she teaches, and of the bright, smiling Japanese maidens who looked so glad to see her. I wish I could tell you at length of the delightful meeting in the Methodist Church with the Christian workers of the district—pastors and evangelists and Bible women, and Sunday-school teachers and day-school teachers. Why, it was a lesson in missions just to look into the faces of all these workers, and to realize that all of them were trying in their different ways to do what they might to win Japan for Christ, and that all of them were looking to the missionaries for inspiration and help!

Then there was a general meeting in the Kumiai church for every one who would come, and the church was crowded with those who wanted to hear of Christian Endeavor and those who came from curiosity to see what the foreigners were like.

But perhaps the most interesting meeting was the one in Miss Bradshaw's parlor, which was decorated with flags and flowers and Christian Endeavor banners in Japanese and English till it looked like a picture. I think nothing can be much prettier than a room that is decorated in Japanese. And it was very becoming to this room to have it filled with Japanese young men, Christian Endeavorers, and their friends, who had been invited to this meeting in the hope that they, too, would want to be Christian Endeavorers sometime. The president of the society conducted the meeting, and after addresses by the foreigners, translated by Mr. Harada, the president of the Japanese National Christian Endeavor Union, the young men themselves took part in the meeting, and, except for the unknown tongue, I should hardly have known that I was not in an Endeavor meeting at home. The spirit was the same, and the earnestness of purpose to live a Christian life.

But, oh! I wish you could have shared with us the dainty refreshments that were served at the close of the meeting. It made me think of the old rhyme in regard to what a bride must wear:—

“Something old and something new,  
Something borrowed and something blue.”

There was something green and something white, something dull and something bright, something pink and something square, almost everything was there. Indeed, it was all so pretty and dainty and picturesque that it seemed a pity to eat so much beauty; and, indeed, when I tasted it I still thought it a pity to eat it, for it was not all my fancy painted it. Indeed, to my barbarous American taste it seemed that the prettier it looked the worse it tasted, and I was quite ready to agree with the traveler who said that "pickled poetry was all very well to look at, but it was not good to eat." All of this, however, only goes to show how conservative many of us are by nature, and that eating is largely a matter of custom, and before we were through Japan I learned to like many of these same "pickled poems."

It was very delightful, too, to be present at the missionary tea which Mrs. De Forest gave, and to see the thirty or more missionaries who live in Sendai talking and planning together about their work and the possibilities of Christian Endeavor as a tool for more efficient work, and it was delightful to hear afterwards that there would probably be several more Endeavor Societies in that district. One more evening meeting, for Christian Endeavorers this time, and then away again through the slush and the snow to take the midnight train, which we found to be very like spending the night in a traveling refrigerator, and the visit to Sendai was only a pleasant memory; but the faces of the workers will stay with us, and our prayers for the people in Sendai will be more earnest and definite, because we know what they are all doing and something of their methods of work. When you Endeavorers hold your next meeting I hope you will find time for at least one prayer for the Endeavorers in Sendai, and I hope that you will also resolve to send some money after your prayers, perhaps not to Sendai, but to some place where the Board asks you to send it this year, and where it will surely help other Endeavorers.

---

### HELPS FOR LEADERS.

A NEW phase of the missionary problem is presented by the summer vacation, and the thoughtful leader often asks herself how she may prevent the interest which has been aroused by the winter's work from being dissipated during the weeks of separation. Some wise suggestions on this very question were given at a recent missionary meeting by one of our loved and experienced workers, and they are repeated here as nearly as possible in her own words. A little modification will easily adapt them to the younger societies.

Life is made up of moments. Character is made up of attention to little things. We shall be more likely to be loyal to the demand upon us for the coming summer for keeping up our interest in foreign missions if we bind ourselves to do some small and simple things. Let us set apart for strict observance each month or each week the hour of the day on which our meetings are held. Let some definite deed be done at that time which shall have a strictly missionary significance. Write a letter or send a book to some foreign missionary. Dress a doll for some school prize, or make some pretty bit of fancy work with which to gladden the heart of some missionary. Set a sum of money aside sacred to such uses. Determine to read at least one book on some foreign missionary work this summer. Have a small blank book, and each month secure from the newspapers as many interesting foreign missionary items as possible. Interest some one else. Determine to carry by storm some one whom you may see. You may set in motion an interest far beyond your own, and certainly your own horizon will be enlarged. A meeting early in the fall can profitably be devoted to gathering in the results of the summer's work.

---

## Scraps from our Work Basket.

---

CONTRIBUTIONS FOR THE MONTH. It is with great disappointment and solicitude that we find ourselves obliged to report a falling off of \$2,090.80 in contribution as compared with the same month last year. A part of the decrease is accounted for by the fact that for several years a generous gift of a thousand dollars from one individual has come into the April contributions, and which we hope may be received later. This, however, leaves a falling off of \$1,000, a sum very sorely needed in our work. Each Branch treasurer knows the condition of the treasury under her care, and we trust no one of them will fail to sound the note of danger wherever there are deficits in contributions, and that no effort will be spared that they may be made up in the next two or three months. It is a special grief that such a report must be given just after the month when so much prayer was offered particularly for the treasury. Let us still wait in faith, believing we shall receive what is necessary for the work to be done. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting." Can it be



that our works were not equal to our faith? "Even so, faith, if it hath not works, is dead, being alone." "Was not Abraham, our father, justified by works, when he had offered his son Isaac upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

**FRIDAY MORNING MEETINGS.** As the season draws to a close, our Friday morning meetings seem to grow in interest and power, proving the old adage that "Blessings brighten as they take their flight." The spiritual uplift in them during the past winter has been very noticeable, and we feel that those who can but do not attend them lose a real blessing out of their lives. The one on Friday, May 4th, was largely given to reports and impressions from the Ecumenical Conference. The leader was Mrs. Capron, who, as always, brought us to the very feet of our Lord in love and gratitude for the inestimable blessing of walking by his side, as friends and co-workers. Friends in the mission to Spain, whose names were in the Prayer Calendar for the week, were tenderly remembered in prayer, and then followed the "Conference echoes," given by Mrs. Judson Smith, Mrs. A. C. Thompson, Mrs. J. Frederic Hill, Miss C. M. Telford, of the Japan mission, and others.

**MISSIONARY PERSONALS.** It is with pleasure that we can again mention the appointment of two new missionaries, Miss Grisel B. McLaren, who it is hoped will go to Van, Turkey, and Miss Mary A. Channel, who expects to accompany Mr. and Mrs. Price on their return to Micronesia for the new work in Guam. Miss Ella J. Newton (supported by the W. B. M. I.), from our Girls' College in Foochow, arrived in San Francisco, March 17th. She is now with her sister in California, but expects to come East in the early summer. Mrs. M. C. Winsor, who has been detained in this country month by month for various reasons, sailed with her husband for India, May 10th, on the *Quito*, a ship furnished by the United States government to carry five thousand tons of corn contributed through the *Christian Herald*. Those who know Mrs. Winsor can imagine her satisfaction in sailing into the harbor at Bombay with the blessed relief for her starving friends and neighbors. Miss Corinna Shattuck, although not one of our own missionaries, is well known to all our readers, reached New York April 14th, after several months in England, raising money for her orphanages. She goes to friends in the West early in June.

**THE ECUMENICAL CONFERENCE.** The great Ecumenical Conference, which has occupied the minds and hearts of so many mission workers for several years, is now a thing of the past. Prospect has become retrospect; and we drop back once more into the old lines of work—lines none the less

dear because familiar, and all the more dear because the work, and let us hope also the workers, have been lifted to a distinctly higher plane. Surely no one who saw the thronging multitudes gathered day after day,—men and women by the thousand, thrilled through and through with one great purpose,—no one who felt the uplifting, strengthening power of the spirit-presence, could ever fall back to the old plane of working and of living! There ought never to be any element of drudgery or discouragement in our work again—nothing but joyful following in the footsteps of our great Leader, whose presence was so manifestly present in all the sessions. It was noticeable that no braver, cheerier, more hopeful words were spoken than those of the veterans of thirty, forty, even fifty years in the field,—those who knew by long experience of what they spoke, who had seen such wonderful results from small beginnings, notwithstanding the limited means and number of laborers. No less inspiring was it to see the bright, earnest faces of those whose life was all before them animated with a great purpose and high anticipations.

The home side of the work was also presented by men and women well known in business, professional and educational lines, giving their very best to the advancement of the kingdom of their Lord. Not a despondent note was heard through all the sessions; neither was there any defense or apology for, or discussion as to the necessity and practicability of, foreign missions. The work was held up to view in all its length and breadth—its wonderful success and promise. The main subjects considered were as to how it could be carried on to ultimate victory; how the churches and their pastors could meet the increasing demands; how Christendom as a whole could be roused to all the privileges and duties that lie before them. It was good to be there—an experience for a lifetime, never to be forgotten.

---

#### NUGGETS FROM WOMEN AT THE CONFERENCE.

“He who reads must serve him who cannot,” is converted in India, by Christian education, into “Not to be ministered unto, but to minister.”—*A missionary.*

Great responsibility rests upon us at home, as to the teachers sent out to make this higher education successful as an evangelistic agency.—*Mrs. Fairly-Daly.*

In 1859 Mrs. Doremus was told, “As well attempt to scale a wall five hundred feet high as educate a woman in India;” that wall has been scaled.—*Mrs. Moses Smith,*



I learned in Korea what the psalmist meant when he said "The mountains skipped like rams, and the little hills like lambs" so blinded with happy tears were my eyes as I saw the eagerness of the women to learn.—*Mrs. Baird.*

A three and sixpenny volume has far greater possibilities than a three and sixpenny antimacassar.—*Miss Irene Barnes.*

We find frequently enough a kind of voluntary salvage corps who stand provided with buckets of cold water and relays of wet blankets to quench the fires of enthusiasm.—*Ibid.*

We, as missionaries, have used every faculty, natural and acquired, and have coveted all we lacked.—*Miss Thoburn.*

We do poor work if it does not become self-propagating.—*Ibid.*

Women's societies are the advance agents—the John the Baptists making a way in the wilderness.—*Mrs. Montgomery.*

---

## Our Work at Home.

---

### WOMAN'S DAY AT THE ECUMENICAL CONFERENCE.

BY MISS ALICE M. KYLE.

COMING as it did midway in the Conference, a word as to the setting of the picture would not be amiss, could pen convey any adequate impression of the scene. In our eyes was the beginning of the fulfillment of prophecy, for they had come from the north and from the south, from the east and from the west to sit down together in the (spiritual) kingdom of God. Consider the vast auditorium of Carnegie Hall, seating four thousand people, thronged day after day with those who were "of one accord," welcomed by two who had held the highest gift the nation can bestow—President McKinley and ex-President Harrison—and by the governor of the Empire State; hear, if you may, the echo of those hymns of the church militant, "Jesus shall reign" and "Crown Him Lord of all," sung by thousands; look upon the hundreds of missionaries from almost every land beneath the shining sun—men and women whose names are household words and whose faces are a benediction—Dr. Paton, the apostle of the New Hebrides, Dr. Jacob Chamberlain, Dr. Hamlin, Dr. Ashmore, Mrs. Hume, Mrs. Hepburn, Mrs. Scudder, Mrs. Wheeler, Mrs. Capron and

many, many more; hear the stories of triumph, of open doors, of eager listeners of every race to the gospel story, and yet look upon the great map of the world and fail not to keep in mind its great areas of darkness, its whole continents given over to un-Christian faiths, save for the tiny spots of light around the mission and stations, and gain, as we did, a new meaning from the words, "The world for Christ!" Into this atmosphere and with this environment, on Thursday, April 26th, the women reverently lifted up the work of hand and heart and brain in evidence of their obedience to the behest of their risen Lord,—“Go, tell.”

On Tuesday, six sectional meetings had been held in neighboring churches for the discussion of practical problems and methods of work.

These meetings were largely attended, and the programs, carefully prepared by committees of ladies from the various denominations, abounded in helpful suggestions, and must prove fruitful in future work.

The opening session of Thursday, the public day, held in the Central Presbyterian Church, was opened by our own president, Mrs. Judson Smith, chairman, who urged upon Christian women the necessity of making the best possible preparation in view of the wonderful possibilities before them in this day of an “open world.”

The time of this session was largely devoted to reports from the sectional meetings. Mrs. Trueheart, of Nashville, Tenn., chairman of the meeting on Young People's Work, spoke of the emphasis laid upon God's purpose to use young people in the work of foreign missions, of the importance of systematic study, and the value of home training for the little ones. A well-graded system of education for young people was advocated, and the necessity of timely, well-directed public meetings—“bright, musical and spiritual”—warmly upheld.

Mrs. Moses Smith, president of the W. B. M. I., as chairman of the meeting on Giving, brought the crystallized thought of that meeting in some admirable resolutions, approved by the audience by a rising vote.

Brief and interesting reports of the meetings on Education and Medical Work were given by Miss Frances Hawley of the Presbyterian Board, in place of Miss Parsons, chairman, and Mrs. Campbell of Pittsburg, Pa., for Mrs. Keen. President Hazard of Wellesley presided at the meeting on Education, and most suggestive addresses were given by Miss Isabella Thoburn, Miss Barnes and others. These reports were discussed by several ladies, and we were privileged to hear from Mrs. J. Fairly Daly, of Glasgow, who told a touching incident of childish self-sacrifice, and emphasized the wonderful reproductive power of the educational work as evinced by the conversion of a whole village in India through the teaching of a little girl

who read and re-read to eager listeners the Gospel of Mark, the only fragment of the Scriptures in the village.

Earnest testimony to the blessing of the medical work was borne by Dr. Sophia Johnson, a Eurasian physician in charge of a woman's hospital in Northern India; and Dr. Mary Pierson Eddy, of Syria, the only woman who has the Sultan's permission to practice medicine, was presented to the audience.

The report of the meeting on Literature was presented by Miss Child, and was rich in suggestions. Resolutions embodying the conclusions of this meeting were also approved by a rising vote, a full account of which will be given in our next number.

The deepest interest was shown as Miss Corinna Shattuck, fittingly introduced by Mrs. Smith as the "heroine of Oorfa," came forward. Miss Shattuck spoke of the wonderful work of the Bible women, and of their ability to reach each year thousands of suffering women with light and hope, giving as one instance the life of Nauritza in Kessaf. Miss Shattuck's closing words laid solemn stress upon the power of intercessory prayer: "Why have all these blessings in spiritual life come upon Armenia? Because more than ever before, since the massacres, you have been praying for us."

The closing address of the morning was given by Mrs. F. Howard Taylor (*née* Geraldine Guinness), of the China Inland Mission. Her theme was the Evangelization of China, and she gave a vivid picture of the terrible need of China, and the power and beauty of the evangelistic work done by the native Christians.

After prayer by Mrs. Gracey, the meeting adjourned to meet at 2.30 in Carnegie Hall.

Mrs. J. P. E. Kumler, of Pittsburgh, Pa. (W. F. M. S. of the Presbyterian Church), presided at the afternoon session.

After the devotional service, Mrs. Harriot Todd, of Boston, representing the oldest woman's society, the Woman's Union Missionary Society, gave the address of welcome. Mrs. Todd paid a beautiful tribute to the work done by Mrs. Doremus, and alluded happily to the women's societies of the provinces as "Colonial Dames."

Responses followed from Mrs. George Kerry, of London, on behalf of the English delegates, calling upon all women to unite in a forward movement into the new century such as never has been seen; from Mrs. Joseph King, on behalf of the Australasian societies, telling of the daughters of that land who year by year go in larger numbers as missionaries to India and China; and from our own Mrs. Gulick, of Spain, in behalf of the missionaries, not alone the hundreds present, but the thousands unseen, the "cloud of wit-

nesses," and the eager listeners across the seas, who are watching for the results of this wonderful meeting.

The chairman gracefully presented to the audience the living link between all woman's missionary societies, Miss Abbie B. Child, Chairman of the World's Committee of Women's Missionary Societies.

A valuable paper by Mrs. Moses Smith, of Chicago, which will undoubtedly be printed, discussed the "Value of Women's Societies among Evangelizing Agencies," arraying in masterly sequence the development of this force since the time when David Abeel, in 1834, brought home his appeal from Oriental women to the happier women of England and America.

What an eloquent tribute to the reflex value of woman's work was that quoted in this paper from the poor woman in a remote hamlet who said to Mrs. Smith, "When I have given my gift for foreign missions I am conscious that I am no longer simply a part of this little town, I belong to God's great forces for uplifting the nations"!

Mrs. N. M. Waterbury, of Boston, secretary of the Baptist W. F. M. S., tabulated in a captivating address some of the "Results of Woman's Work in the Home Churches." "While there are still women who do not know a telegram from a telephone, and who think a zenana must be a new embroidery stitch, yet a million and a half women have been enlisted in this work, and these women in 1898 gave \$2,600,000 to foreign missions." The Student Volunteer Movement is, in a sense, the result of woman's interest and woman's prayers, as mothers for thirty years have trained their sons and daughters to love this cause and to give themselves to it. From the snowy-haired women to the babies in the Cradle Rolls, the results have been beautiful and constantly growing, but not yet, not yet, can we say, "She hath done what she could."

We had also the witness of missionaries to the value of woman's work. Mrs. W. M. Baird, of the Presbyterian Mission in Korea, told of the generous giving of poor women, and of the self-sacrifice of native Christians in telling the story of Jesus to others, while Dr. Levering, of the Baptist mission in Southern India, made evident the breadth and height of a "Physician's Opportunity" to the suffering, tortured motherhood and childhood of the Orient, and begged for better facilities, more hospitals, more generous responses to this great need.

Another phase of woman's work, "Missionary Literature," was presented by Miss Irene H. Barnes, of London, Superintendent of Publications of the Church of England Zenana Missionary Society, in a paper fertile in suggestions for utilizing the printed page as a means of reaching the "great untouched"—the mass of women not yet interested.



The concluding exercise of the afternoon was conducted by Mrs. A. J. Gordon, of Boston,—the introduction of four hundred and twelve missionaries representating twenty-nine societies in America, nine in Great Britain, and three on the continent. From Africa, India and Ceylon, from Assam, Laos and Burmah, from Korea and Japan, from Persia and Oceanica, from Turkey and Mexico, from Spain and South America, from Madagascar and China they came, the veterans of well-nigh threescore years of service, mothers of missionaries, and the youthful bride just under appointment; representatives of every kind of missionary service now passed in a long procession before those who delighted to honor them. No words can describe the scene and the emotions of those who in such a company were permitted to join hands and sing,—

“Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above.”

The evening session brought together the largest audience since the opening night. Hundreds of women missionaries again occupied the platform, and the presiding officer was Mrs. J. T. Gracey, of the Methodist W. F. M. S.

After devotional services a paper prepared by Mrs. Isabella Bird Bishop, who was detained by illness, was read by her personal friend, Mrs. Joseph Cook. This paper, “A Great Need,” gave solemn emphasis, brought from far-reaching personal observation, as traveler and explorer, to the awful degradation of womanhood in non-Christian lands, and the absolute human impossibility of reaching such women save by the voice and ministry of Christian women.

Mrs. Duncan McLaren, of Scotland, brought glowing testimony to the responsibility of women in this cause—a responsibility as old as the gospel, a commission entrusted by Christ himself to Mary.

Again, we had the testimony of eye-witnesses to the value of higher education, as Miss Thoburn, of Lucknow College, India, urged the power of skilled service, the value of careful and thorough training for the native Christian girls who become the teachers of thousands.

Miss Thoburn's convincing words received beautiful confirmation in the presence of Prof. Lilavati Singh, a former pupil of Miss Thoburn's—now herself a professor of English literature in Lucknow College, and a striking illustration of the power of Christian education for the women of India.

It was told of Professor Singh that she read Greene's “Short History of the English People” seven times, in order to acquire the pure diction

with which she charmed her listeners. Professor Singh pleaded for Christian education for her people, "I am an Oriental and a dreamer of dreams, and my surpassing joy would be to see my vision of a gathering like this in India fulfilled."

The last address was upon the "Outlook in Woman's Foreign Missionary Work," and was given by Mrs. W. A. Montgomery, of Rochester, of the Baptist W. F. M. S. Mrs. Montgomery made an eloquent appeal to all women to be loyal to the work entrusted to their keeping: "An organization, like an individual, is immortal till its work is done. As long as there is something to be done for the women of other lands we shall need women's organizations." "The last citadel of heathenism is the home, and that fortress can never be taken save by the women." "A thousand kindergartners, a thousand physicians, a thousand trained nurses, a thousand mothers—these must be our gifts to non-Christian women, and until we give them our work is only begun."

The closing feature of the evening was the presentation by Mrs. J. F. Keen, of Philadelphia (of the Methodist W. F. M. S.), of a group of native Christian women from India, Armenia and China in their native costumes. Among them was "Khurdish Amy," a refugee from Armenia, and a Moslem convert, whose speech was interpreted by Miss Emily Wheeler, and Monarama, the daughter of Pundita Ramabai, who spoke in English concerning her mother's wonderful work for Hindu widows.

With this tender and convincing object-lesson the marvelous teaching of Woman's Day closed, to be reproduced with living power and influence in thousands of churches all over the world, until its kingdoms are become the kingdoms of our Lord and of His Christ, who alone is the Saviour of woman.

---

### POSTAL-CARD OPINIONS ON THE ECUMENICAL CONFERENCE.

To fully describe the Conference seems an impossible undertaking in the limited space of our magazine. We have not attempted it. We wish, however, to share with our readers a few opinions from delegates present.

THE Conference was the most notable event in the history of the Christian Church, and was grandly successful. Its "interesting feature" was its exaltation of the Lord Jesus Christ, its effacement of denominations as such; its unity of spirit in subordinating every interest to the great object of bringing the whole world to Christ. The impression it gave of the power of God



working through man in answer to the prayer of our Lord was profound and inspiring.—*Mrs. E. S. Mead.*

The most interesting feature to me was the fact that the most successful missionaries dwelt, not on their accomplishments, but on the faithfulness of God and the spiritual power yet unclaimed by intercessory prayer. The combination of spirituality with breadth and variety of views and practical originality in the women's meetings was remarkable.—*Miss M. B. Fuller.*

The increased possibility of international conference and co-operation seemed to me the most practical result of the wonderful gatherings at the Ecumenical Conference, and the prominent position given to woman's work in contrast with the meager showing at London in 1888 its most interesting feature.—*Mrs. Joseph Cook.*

Was it as spiritually inspiring and uplifting as such a gathering would be expected to be? Could it be with such packed programmes? The most interesting feature was the sight of so many well-known workers on foreign missionary ground and leaders at home whose names have long been familiar; also the marked ability shown in the carefully prepared papers assigned; and the evident enthusiasm everywhere.—*Mrs. S. B. Capron.*

I feel that the Conference was the greatest possible expression of the reality and power of mission work in the hands of consecrated men and women, suggesting also the rich opportunities God is giving us in this age, and consequent obligations of sharing in this work.—*Mrs. C. L. Goodell.*

The Conference seemed to be a very great success in showing the oneness of the work, and bringing out new facts that may arouse the churches and increase the gifts. The fact that the President and Governor of New York were interested in the Conference will be a help and encouragement.—*Mrs. S. B. Capen.*

If I were deaf and unable to hear a word that was said at the Ecumenical Conference, I should feel paid for the journey to New York, just for the privilege of looking into the faces of the men and women who were there, remembering who they were and what they represented. The *personnel* of the Conference was the most impressive feature to me, and I came home thankful to be the least little thread on the fringe of the great foreign missionary work.—*Mrs. Ellen C. Pratt.*

As a whole, an immense gathering, very fatiguing, great difficulty in hearing, yet impressive, because so many people were interested in so good a cause. In particular, the most interesting feature in the few days I was there was the Sectional Meeting on India, when Dr. C. Cuthbert Hall was a model presiding officer.—*Miss E. S. Gilman.*

The most profound impression left by the Conference is the tremendous uplifting power of the gospel of Christ. The sum total of missionary testimony seemed to make almost visible the progressive fulfillment of the promise, "And I, if I be lifted up, will draw all men unto me." This day (are these) Scriptures fulfilled in (our) ears.—*Miss S. E. Daggett.*

The most interesting feature to me was the great audiences and the variety of the themes, all practical, sensible, valuable. It was like a foretaste of the day when we shall gather from the "north and the south, and the east and the west, and sit down together."—*Miss Lillian E. Prudden.*

I think the Conference was an object lesson to those not interested in foreign missions of the importance, dignity and marvellous results of the work; and to those already interested it was a great inspiration and encouragement.—*Mrs. W. W. Eaton, Middlebury, Vt.*

The tender memories of those ten days when the Holy Spirit seemed hovering over and about us can never be forgotten.—*Mrs. Anna R. Wilkinson.*

The greatest interest of the Conference to me was in the people; in seeing the veterans of active service, the hundreds of home workers who are giving the best of their lives to extend that service, and the crowds eager to gather day after day to learn what has and can be done for the furtherance of missionary effort; and through those crowds I believe the Conference, as a whole, will bring to people of all lands the power of inspiration for new and greater efforts to help.—*Miss Helen S. Lathrop.*

It was a wonderful opportunity for our missionaries, the best they have ever had. The feature of the Conference was the woman's meeting on the 26th, showing more than ever before the strength of women's Boards.—*Mrs. W. H. Fenn.*

It was a most remarkable series of meetings, as shown in the continuous attendance and immense interest, as well as in the thorough discussion of so many departments of mission work. One of its most interesting features was the desire for united effort among the different denominations represented.—*Mrs. G. H. Eaton, Calais, Me.*

The best features to me were the men who presided, also those who were on the platform—representatives from many nations, the dear missionaries from many lands. From the seats on the floor and in the galleries a reverent throng assembled to hear what the gospel has done to bring the millions sitting in darkness to the light of the gospel of our Lord Jesus Christ.—*Mrs. P. H. Derby.*

The Conference was the most important gathering ever held in the interests of Christian unity and as showing results. The privilege ac-

corded Christian women in publishing the tidings was marvellously great. The noble army of missionaries—God bless them!—were the most interesting feature of the meeting.—*Mrs. C. A. Jewell.*

I was impressed with the immensity of the Ecumenical Conference, not only in attendance, but in all other directions,—its unity, its freedom from the denominational and personal elements, and with its vitality, so striking during the meetings, and, now that the Conference has dissolved, so evident in those who have attended it and in those who have only read about it. There seems to be a general feeling that great results will follow.—*Mrs. E. N. Packard.*

The most interesting feature was the uniting of all the women's Boards in preparing and publishing a comprehensive and systematic study of missions, accompanied with maps. It does not seem possible that the grand enthusiasm manifested at the meetings of the Conference can fail to arouse our home pastors to the demands of the hour, the duty they owe their churches and their missionary Boards.—*Emma M. Turner.*

The Conference, as a whole, was to me the most remarkable in numbers and completeness of arrangement, not excepting the "International Council," of any organization in which I have participated. The kind courtesy, as well as the kind Christian patience manifest on the part of the Hospitality Committee, was exemplary. The most interesting feature, perhaps, was the unity of all the denominations, one aim to evangelize the world, and yet we were admonished to continue to work with all possible zeal in our own societies.—*Mrs. Orlando Mason.*

All secondary details as to special meetings or special features are absorbed in the fact that such a Conference could be, and so perfectly organized, so wonderfully carried out, and of such spiritual power, side by side with its intellectual power. A most interesting feature is its testimony in itself, that men of the highest intelligence and education believe in and give their influence for foreign missions.—*Mrs. H. S. Huntington.*

The Ecumenical Conference impressed me as a grand event giving a liberal education in a week's time. It was as if standing on an eminence all the kingdoms of the earth had been spread out before me. Though through man's striving, by noble living and splendid organization, help is carried to the heathen, yet it is God who giveth the increase.—*Mrs. E. T. Hincks.*

The sight of a lifetime, the unapproached, spectacular feature of the great Conference was the impressive, never-to-be-forgotten, thrilling, moving procession of about four hundred elect ladies, some veterans, many who had hazarded their lives for the gospel's sake, well-known heroines from scenes of massacre, founders of the Redeemer's kingdom in the darkened portions

of the earth. The ends of the earth had come together. What answer could a skeptic make to these evidences of consecration, success and reliance upon God?—*Mrs. J. L. Hill.*

The grandeur of such a host as gathered to hear and tell of His glory among the heathen seemed but a foretaste of the time when that great multitude, which no man can number, of all tribes and peoples and tongues, shall gather before the throne and cry with a great voice, Glory and praise and honor be unto Him which hath redeemed us. The ringing appeal to the young people impressed me greatly.—*Mrs. F. C. Ratcliffe.*

The Conference, as a whole, seemed to me a visible realization of the text, "One is your Master, even Christ, and all ye are brethren." One of the most interesting features, what women have done, are doing, and purpose doing in missions.—*Mrs. C. H. Cook.*

---

## SIDELIGHTS FROM PERIODICALS.

### CHINA.

*Arena*, May. "Chinese Exclusion from the Philippines." Sam. W. Belford, on the staff of General Otis, presents the facts which have weight on both sides of this question.

*Forum*, May. "The United States and the Future of China," by Wm. W. Rockhill. After setting forth the service which the United States has rendered China, as well as other nations, in the "Open Door" treaty, the writer rests the responsibility of her future upon China herself, hoping much for her "if the Chinese government will but honestly perform the duty of maintaining order throughout the empire and of protecting foreigners, especially foreigners and their converts, so long as they do not violate Chinese law."

*Harper's*, May. Captain Mahan continues "The Problem of Asia."

### JAPAN.

*Independent*, May 3. "Japan and America," in which the editor of a Japanese paper urges close commercial relations between these two countries, his native land and America, whom he calls a "benefactor" and "mother" to the Japanese.

*The Critic*, May. A native, Adachi Kinnosuké, writes a spicy criticism of the book "Japan in Transition."

*The Forum*, May. T. J. Nakagawa traces the history of "Journalism in Japan" to its present flourishing condition.



## AFRICA.

*Fortnightly Review*, April. "Fifty-eight Years as Child and Woman in South Africa," edited by Maynard Butler, is an exceedingly interesting account, with many flash lights upon customs and manners, told in simple, often broken English, as it fell from the lips of the narrator.

*Outlook*, April 28. "South Africa's Greatest Problem," by Edgar Mels. This problem concerns the native population.

## INDIA.

*Century*, May. A picturesque account of a festival in Benares, called "The Maharaja's Water Carnival," by an artist, R. D. Mackenzie, highly illustrated.

M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

*June*.—A Century in the Turkish Empire. See LIFE AND LIGHT for May.

*July*.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

*August*.—Evangelistic Work of the Woman's Board in Central and Eastern Turkey.

*September*.—The Transformation of the Sandwich Islands.

*October*.—From Darkness to Dawn in Africa.

*November*.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

EDUCATIONAL WORK OF THE WOMAN'S BOARD IN  
CENTRAL AND EASTERN TURKEY MISSION.

## TOPIC FOR JULY.

THIS topic leads to a study of some of the finest schools in Turkey, and we suggest that short sketches be given of each one, or that a fuller account be given of one which will be a type of all the rest. This last could be considered in three parts: (1) a brief history of the early years; (2) a description of present condition and routine; (3) results in the community in which it is placed. 1. The Seminary at Aintab, Central Turkey: (a) General History, see LIFE AND LIGHT for June, 1878, September, 1876, December, 1886, March, 1889; (b) Routine, January, 1888; (c) Pupils, January, 1888, and January, 1889, December, 1893, November, 1897; (d)

Results, May and December, 1880, December, 1886, June, 1893; (e) General, December, 1893. 2. Euphrates College (female department): (a) History, LIFE AND LIGHT for October and November, 1878, January, 1882, May, 1888, November, 1891; (b) Routine, December, 1888, July, 1896; (c), General Description, December, 1888, August, 1894, October, 1896, September, 1898; (d) Results, April and October, 1889, January, 1890, February, 1891 (day schools), July, 1888, September, 1890, June, 1893. 3. Boarding School in Bitlis. LIFE AND LIGHT for August, 1878, June, 1888, March, 1892. 4. Boarding School in Mardin. LIFE AND LIGHT for January, 1879, February, 1880, March, 1892, and Annual Reports of W. B. M. Results, October, 1897. Boarding School in Van. Surroundings. See LIFE AND LIGHT for May, 1877. Routine, August, 1884, December, 1887, March, 1892. Results (day schools), February, 1889, June, 1891. Massacres and Relief Work, March and July, 1896.

## WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1900, to April 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		VERMONT.	
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Calais, Mrs. Eaton, 10; Machias, Miss Longfellow, 52; Red Beach, Aux., Emma Poore, 10,	72 00	<i>Groton.</i> —Mrs. A. B. Taft, 2; Putney, Mrs. A. S. Taft, 5,	7 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bath, Mrs. C. A. Perry, 20; Portland, Special Gifts, 50, High St. Ch., S. S., 10, St. Lawrence Ch., S. S., 2.36, State St. Ch., S. S., 9.19, Primary Dept., 2.91, Seamen's Bethel Ch., Ocean Pebbles, 2, Williston Ch. Aux., 31.38, S. S., 9.79; Scarboro, C. E. Soc., 5; Waterford, Aux., 8; Westbrook, C. E. Soc., 10,	160 63	<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Th. Off. (of wh. 50 const. L. M's Mrs. George E. Welch, Mrs. Perley F. Kimball), 51; Benson, Aux., 19; Burlington, 37; Dorset, C. E. Soc., 10; Fairfax, Mrs. Eliza J. Purnort, 1; Franklin, C. E. Soc., 3; Ludlow, C. E. Soc., 30; Randolph Centre, C. E. Soc., 2; St. Johnsbury, East, Margaret Miss. Soc., 12; Westminster, West (of wh. 25 const. L. M. Miss Stella A. Goodell), 26. Less expenses, 7,	184 00
Total,	232 63	Total,	191 00
LEGACY.		MASSACHUSETTS.	
<i>Portland.</i> —Legacy of Mrs. Sarah D. How, Charles A. Ring, Exr.,	500 00	<i>Amherst.</i> —Miss Mary I. Ward,	6 00
NEW HAMPSHIRE.		<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Chelmsford Centre, Cong. Ch., Aux., 8; Lowell, Highland Ch., Aux., 30; Woburn, Aux., 30,	68 00
<i>Littleton.</i> —A friend, 3.50, Mountain Gleaners, 5; Rochester, A friend, 40 cts.; Suncook, Mrs. P. A. Mills, 5,	13 90	<i>Ayer.</i> —A friend,	50 00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Bennington, C. E. Soc., 5; East Brentwood, C. E. Soc., 11,	16 00	<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centreville, Aux., 5; Orleans, Aux., 10; Sandwich, Aux., 12.25, Th. Off., 19.69.	46 94
Total,	29 90	<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Curtisville, Aux. (with prev. contri. const. L. M. Mrs. F. N. Heath),	

12.21; Dalton, Easter Off. (in mem. of Mrs. Charles K. Kittredge), 210; Pittsfield, First Ch., Aux., 12, Gift of Mrs. H. G. Davis (to const. L. M.'s Miss Elizabeth D. Davis, Mrs. Frank W. Rockwell), 50; Southfield, King's Messengers' M. B., 1; West Stockbridge, C. E. Soc., 15, 300 21  
*Essex South Branch.*—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. L. Aux., 2; Danvers Centre, Aux., 2.25; Lynnfield, South, Aux., 15; Salem, Tabernaclc Ch., C. E. Soc., 7.80, 27 05  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 11.75; Northfield, Aux., 19.50; Orange, Aux., 37.16, 68 41  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 75 const L. M.'s Mrs. Eliza M. Garman, Miss Martha A. King, Mrs. Sarah W. Cowles), 158.35, Jr. Aux., 68.48; Easthampton, Emily M. C., 20; North Hadley, Aux., 5; South Hadley, Aux. (of wh. 25 const L. M. Miss Ellen P. Bowers), 40.35, Mount Holyoke College, Faculty and Students, 95.75, 397 93  
*Ipswich.*—C. S. F., 5 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Maynard, C. E. Soc., 5 60  
*Norfolk and Pilgrim Branch.*—Miss Mary V. Thayer, Treas. Braintree, Aux., 8.50; Bridgewater, Aux., 30; Brockton, First Ch., Aux., 78, Porter Ch., Aux., 65; Easton, Aux., 13, Golden Links M. C., 2.22; Holbrook, Aux., 21.55; Quincy, Aux., 53, Dau. of Cov., 20; Randolph, Aux., 44.25, Memorial Circle, 10; Weymouth, East, Aux., 25, C. E. Soc., 10; Weymouth, North, Y. L. Circle, 79.20; Weymouth, South, Old So. Ch., Aux., 33.05, Clark M. B., 40; Wollaston, 5, 537 77  
*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Fitchburg, Rollstone Ch., Aux., 80.61; Shirley, Cong. Ch., Helping Hands M. C., 5, 85 61  
*Old Colony Branch.*—Miss Frances J. Rannels, Treas. East Taunton, 15; Edgartown, C. E. Soc., 2; Fall River, Aux., 341; Marion, Aux., 1.25; Rochester, C. E. Soc., 5; Westport, Pacific Union Ch., C. E. Soc., 3, 367 25  
*Randolph.*—Miss Abby W. Turner, 100 00  
*Shutesbury.*—"H." 40  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Agawam, C. E. Soc., 20 cts.; Mittineague, C. Roll, 7; Springfield, Olivet Ch., Aux., 30; South Ch., Aux., 55; West Springfield, First Ch., Aux., 2.65, 94 85  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Auburndale, Aux., 2; Boston, Misses S. L. and E. E. Bishop, 10, Mrs. Coburn, 500, Miss Loud, 3, Central Ch., Y. L. Aux., 100, Mt. Vernon Ch., Aux., 148, Old So. Ch., Y. L. Soc., 50; Brookline, Harvard Ch., Aux., 90; Cambridge, First Ch., Shepard Guild, 45.45; Cambridgeport, Pilgrim Ch., L. M. Soc., 15, Wood Mem. Ch., Aux., 10; Clarendon Hills, Cong. Ch., C. E. Soc., 2; Dorchester, Mrs. W. C. Cannon, 4.25, Village Ch., Y. L. Aux., 40; Franklin, C. E. Soc., 10; Jamaica Plain, A friend, 25; Newton Highlands, Aux., 5.06; Newtonville, Ethel Walcott Chase, 5; Roxbury, Highland Ch., Jr. C. E. Soc., 1, Immanuel Ch., Aux., 50, Walnut Ave. Ch., Y. L. M.

Soc., 8; South Boston, Phillips Ch., Aux., by Miss Lucinda Smith (to const. L. M. Lillian B. Clapp), 25; Wellesley Hills, Philip Codwise, 2.65, 1,151 41  
*Worcester Co. Branch.*—Mrs. Martha D. Tucker, Treas. Athol, Aux., 2; Blackstone, Aux., 10, Jr. C. E. Soc., 5; Brookfield, Aux., 8; Clinton, Aux., 10; Dana, C. E. Soc., 1.61; Dudley, Aux., 6; Lancaster, Y. L. Soc., 3; Leicester, Jr. C. E. Soc., 6.76; North Brookfield, Aux., 28; Royalston, Aux., 10.35; Rutland, Aux., 5; Southbridge, Elm St. Ch., C. E. Soc., 5, Jr. C. E. Soc., 5; South Royalston, Aux., 10.75; Sturbridge, Aux., 25.09, Prim. Dept. S. S., 2, C. E. Soc., 5; Templeton, Aux., 2; Uxbridge, Aux., 15.42; West Boylston, Ch. and Aux., 36.25; Winchendon, C. E. Soc., 5; Worcester, Mrs. D. M. Wheeler, 10, Central Ch., Sen. Dept. S. S., 10, Jr. and Prim. Dept., 27.86, Kindergarten, 4.25, Immanuel Ch., C. E. Soc., 7.50, Piedmont Ch., Aux., 61.50, Plymouth Ch., Aux., 8.18, Union Ch., Aux., 29.44, A little boy, 18 cts., 366 74

Total, 3,679 17

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 16; Kingston, Aux., 2.65; Providence, Academy Ave. Ch., C. E. Soc., 21.78; Plymouth Ch., Aux., 30, Pilgrim Ch., Little Pilgrims, 42, Union Ch., Union Workers, 11.50; Westerly, Aux., 11; Memorial Offering, East Providence, United Ch., Aux., 3; Pawtucket, Pawtucket Ch., Aux., 100; Providence, Beneficent Ch., Aux., 22, Central Ch., Aux., 32.86, Union Ch., A friend, 1, Mrs. Harriet T. Dean, 5, Mrs. A. B. Day, 50 cts., A friend, 1, Dr. Pauline Root, 2, A sister, 20 cts.; Riverside, A little sick girl, 16 cts.; Seekonk and East Providence, Aux., 12.50, 315 15

Total, 315 15

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Groton, C. E. Soc., 2.50; New London, First Ch., Aux., 23; Norwich, Park Ch., Aux., 50; Old Lyme, Mrs. Matson, 10; Pomfret, Aux., 25, 110 50  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Collinsville, Aux., 29.12, A friend, 11.88; Hartford, First Ch., M. C., 60.50, Park Ch., Aux., 1.50, S. S. (in mem. of Dea. A. L. Hunt), 30; New Britain, South Ch., Aux., 30.65, First Ch., Aux., 2; Newington, Cheerful Givers M. C., 16; South Manchester, Aux., 27; Tolland, Aux., 5, 213 65  
*New Haven Branch.*—Miss Julia Twining, Treas. Ansonia, Aux., 57; Bethel, W. B., 3; Bridgeport, Park St. Ch., Fullerton Mem. Circle (to const. L. M.'s Mrs. George W. Bennett, Mrs. Charles Bergmann, Miss Mary L. Dimoud, Mrs. W. E. Walkley, Miss Anna Studley), 125, West End Ch., Aux. (of wh. 25 const L. M. Mrs. J. A. Erwin), 30, C. E. Soc., 5; Centrebrook, Aux., 1.60; Clinton, Aux. (of wh. 25 const L. M. Mrs. Albert Merrill), 34.40; Cromwell, Aux., 30.44; Dan-



bury, First Ch., Aux., 111.86; Deep River, Aux., 15; Derby, Jr. C. E. Soc., 2; Durham, Aux., 30; East Haddam, C. E. Soc., 10; East Haven, Aux., 10, M. C., 10, C. Roll, 7.15; Haddam, Aux. (with prev. contri. const. L. M. Miss Winnifred M. Lewis), 9; Higgaunum, Aux., 87.25; Killingworth, Aux., 3; Litchfield, Y. L., 211, C. E. Soc., 19.50; Meriden, First Ch., C. G., 35, Jr. C. E. Soc., 2; Middletown, First Ch., Aux. (25 by Mrs. James H. Bunce to const. L. M. Mrs. Warren S. Williams, 25 by Mrs. Mary A. Bradley to const. L. M. Miss Mary H. Bradley, and 25 by Miss Caroline M. Bacon to const. herself a L. M.), 146.10, South Ch., Aux. (to const. L. M's Miss Susan Woodman, Miss Jessie Ward, Mrs. Lily P. Craig), 75, G. W. (of wh. 25 const. L. M. Mrs. Anna Bill), 30, C. Roll, 13.20; Naugatuck, Aux., 102.57; New Haven, Davenport Ch., Aux., 16, Dwight Place, F. M. C., 25, English Hall, Aux., 27, Howard Ave. Ch., Aux., 40, Plymouth Ch., C. Roll, 20, Taylor Ch., Aux., 10, United Ch., P. S. of M., Aux., 5.30, C. Roll, 3.25, Jr. C. E. Soc., 2, Welcome Hall, L. B., t, Yale College Ch., Aux., 36; New Milford, G. L., 25; New Preston, C. E. Soc., 5; Newtown, Aux., 34; North Madison, Aux., 3.65; Norwalk, Aux., 30; Plymouth, C. E. Soc., 5; Portland, Aux., 30, Builders, 4; Shelton, Aux. (const. L. M. Mrs. Richard H. Hubbell), 25, C. Roll, 3.40; South Britian, W. A., 3; South Norwalk, Aux., 80; Stamford, Y. L., 19.55; Stratford, S. S., 35; Torrington, Third Ch., Aux., 97; Trumbull, Aux. (of wh. 25 const. L. M. Mrs. Elmore T. Nichols), 37, M. C., 5; Warren, Aux. (of wh. 25 const. L. M. Mrs. Sarah E. Sackett), 36.25; Waterbury, Second Ch., C. E. Soc., 50; Watertown, Y. L., 20; Westport, Aux., 10; Whitneyville, Aux., 47; Woodbridge, Aux., 30; Woodbury, First Ch., Aux., 22.60, 2,064 07  
*Trumbull.*—A friend, 200 00  
 Total, 2,588 22

NEW YORK.

*Binghamton.*—Mrs. Edward Taylor, 10; Bridgewater, Maria M. Bostwick, 25; Brooklyn, Mrs. George C. Stebbins, 10; New York City, A. Th. Off., 1, 46 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Albany, Aux., 25, Ch., 10, S. S., 10, Bethany Circle King's Dau., 5, Y. L. King's Dau., 7; Antwerp, Aux., 25, C. E. Soc., 5; Aquebogue, Aux., 17; Baiting Hollow, Aux., 15; Bridgewater, Aux., 9.50, Broadway Tabernacle, Aux., 363; Brooklyn, Central Ch., Aux., 166.66, Lee Ave., Aux., 20, Dan. of Naomi, 3.25, Lewis Ave. Ch., Zephro Circle, 5, Henry Ward Beecher M. C., 30, Puritan Aux., 50, Park Ch., Aux., 10, M. C., 5, C. E. Soc., 20, Parkville, C. E. Soc., 5.23, Jr. C. E. Soc., 2.10, Pilgrim Chapel (Class 17), 30, Immanuel Ch., Jr. C. E. Soc., 2.52, Tompkins Ave. Ch., Aux., 50; Binghamton, Plymouth Ch., Aux., 5; Camden, Jr. C. E. Soc., 5; Candor, C. E. Soc., 5; Copenhagen, Aux., 20; Crown Point, Aux., 11.50; Cortland, Miss. Soc. (to const. L. M's Mrs. Lillian Holden, Mrs.

Lizzie Waterbury), 50; Elbridge, Jr. C. E. Soc., 5; Ellington, Jr. C. E. Soc., 4; Fairport, Aux., 15; Flushing, Aux., 40.70, Acorn Band, 10; Gloversville, Aux., 31.18, Jr. C. E. Soc., 5; Hamilton, Aux., 25, C. E. Soc., 8; Homer, Aux. (with prev. contri. by Mrs. E. J. Ranney to const. herself a L. M.), S. S., 28.75, Honeoye Cheerful Givers, 10; Ithaca, W. M. Soc., 3; Little Valley, L. M. Soc., 3.75; Lyander, W. M. Soc., 14; Lockport, First Ch., Aux., 22; Middletown, S. S., 5; Northfield, Aux., 21; North New York, Aux., 5; Orient, Aux., 17; Phoenix, W. M. Soc., 20, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Alfred M. Frost), 30; Philadelphia, Aux., 12; Rensselaer, Aux., 5; Riverhead, C. E. Soc., 50; Rodman, L. M. Soc., 21; Scranton, Pa., Aux., 20; Sloan, Aux., 7; Sherburne, Aux., 25; Sidney, Aux., 25, S. S., 10.47; Syracuse, Geddes Ch., Mrs. G. C. Gere, 20, Willing Workers, 10, Silver Circle, 5, Goodwill Ch., C. W. Soc., 15, Jr. C. E. Soc., 4, Danforth Ch., C. E. Soc., 5, Plymouth Guild, 87.63, Pilgrim Chapel, L. A. Soc., 5; Ticonderoga, Aux., 38.45, C. E. Soc., 5; Wellsville, Aux., 7.59; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, Aux., 30. Less expenses, 304.28, 1,445 00

Total, 1,491 00

LEGACY.

*Syracuse.*—Legacy of Mrs. Esther B. Cobb, Plymouth Ch., through Treasurer of New York State Branch, 200 00

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 70; Md., Baltimore, Aux., 12.75; N. J., East Orange, First Ch., Aux., 50, Trinity Ch., Senior King's Dau., 10; Orange Valley, Y. L. M. B., 24; Westfield, S. S., 18.57; Pa., Philadelphia, Central Ch., Aux., Mrs. How, 5. Less expenses, 6.75, 183 57

Total, 183 57

PENNSYLVANIA.

*Bradford.*—Mrs. E. S. Beckwith, 10; Philadelphia, Eunice D. Sewall, 2.73, 12 73  
 Total, 12 73

NEBRASKA.

*Santee.*—Miss S. Lizzie Voorhees, 2, Miss Mary B. Stocks, 2, 4 00  
 Total, 4 00

FLORIDA.

*Winter Park.*—Pine Needles M. C., 5 00  
 Total, 5 00

General Funds, 8,312 75  
 Gifts for Special Objects, 419 62  
 Variety Account, 48 86  
 Legacies, 700 00

Total, \$9,481 32





*President.*

MRS. H. E. JEWETT,  
Berkeley, Cal.

*Treasurer.*

Mrs. S. M. LODGE,  
1275 Sixth Ave., Oakland, Cal.

*Home Secretaries.*

MRS. C. B. BRADLEY,  
2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,  
576 East 14th Street, Oakland, Cal.

*Treasurer Young Ladies' Branch.*

Miss GRACE GOODHUE, 1722 Geary Street.

---

A NOBLE LIFE.—MRS. MARY E. LOGAN.

BY MRS. J. H. BREWER.

I COUNT it a high honor that I am privileged to bring some tribute to the memory of the noble woman whom I so dearly loved.

From my first acquaintance with Mrs. Logan twenty-three years ago, I have thought her the bravest, most self-sacrificing woman I ever knew.

She told me in 1877 that when they went to their far-away, isolated field in 1874, she and her husband said that they would not be separated; that if one must come away they both would come; but when, late in 1876, it was necessary for her to seek medical assistance, the needs of the work was so pressing that Mr. Logan felt that he could not be spared. So she bravely came alone, leaving the five-year-old Arthur with Mr. Logan. And it was not coming to her own family or friends, but among strangers! She told me in later years, contrasting the leave-taking as she sailed away, after we had known and loved her, that when they first left native land for their unknown, untried field, no loving hands clasped theirs in parting; no cheery voice bade them Godspeed. Their few days in San Francisco were spent at a down-town hotel, and they made no acquaintances among the Christian people of our city.

Arriving in San Francisco she consulted several physicians, determining that if there was hope of her being well enough to go back by return trip of the *Morning Star*, she would remain here, and not go East to see her father and mother, brothers and sisters. She did receive great benefit from the skillful care of Dr. Charlotte Brown, and after three months sailed again for Micronesia, taking with her the 16-days-old adopted Beulah, who has been a joy and comfort to her mother all her life; and when she was twenty went to join her in her mission work at Ruk, where her presence was of inexpressible comfort. Mrs. McLean, Mrs. Bradley, Mrs. Kellogg and Mrs. Fisher remember that departure. It was the same spirit of self-sacrifice in which she came alone the first time, which led her to make the journey alone last year. On that lonely voyage she writes: "I was so glad and thankful to give my daughter to the work at Ruk, even though my heart cried out for her, and I longed intensely to have her with me in the months to come. But I do feel with all my heart that it is blessed to have so precious a gift to make to my Saviour."

In 1879 Mr. and Mrs. Logan left their home on the beautiful, fertile and healthful island of Ponape, to live for a year on one of the low coral islands of the Mortlock group: the object was to complete the translation of the New Testament into the Mortlock language. It had been begun on Ponape, but Mr. Logan felt that it could be better done by living among the Mortlock people. Their journals for that year were of the most pathetic interest. The failure of Mr. Logan's health, owing to their location and the manner in which they were obliged to live, till he was confined to his bed; and she there alone with him and the two children. The *Morning Star* was two months late in reaching them that year, and food gave out as well as medicine. There was nothing left which he could eat except a little Graham flour, of which she made bread; and the last loaf of that was baked when the *Star* came! Think of the agony she endured in seeing her loved husband fade and sink, without any human help to call upon. The natives one day offered to go some twenty miles to a trading station to get something for Mr. Logan to eat, and told her they would pay for it, but she had to tell them there was nothing there he could get. The translation was finished in that year, and is still used by several groups of the islands.

A few months later the surgeon of a visiting man of war said Mr. Logan must leave Ponape, whither they had gone from the Mortlocks, hoping to regain his health. And in a little vessel, in a rude thatched house on deck, only four feet high at the central ridge, they made a voyage of seventy-six days to New Zealand: again a little flour and butter, which her sister had sent in sealed tins, was the only food he could take, and that was gone when they

reached land. After a rest in New Zealand and in Honolulu, they arrived here in April, 1882. In 1884 they went back, Mr. Logan still very frail looking, this time to the new mission, Ruk, where they were alone the first year, no other white people there, and their lives in danger many times from the savage natives. Yet their journals, which I have been reading over of late, are cheerful and hopeful, and tell of a great work accomplished, which was still going on in 1887, when Mr. Logan was stricken with fever, and "went home" December 27th. Mrs. Logan wrote of the long weeks of his illness. "From the first a terrible fear was tugging at my heart. Try to think what it would be, you who have eagerly watched the face of a physician as he sat by the bed of a loved one, what it would be if you had no physician, no adviser, no helper; if you had no cooling drinks for the stricken one. No one but God knows the agony of those weeks,—the pain, the suffering for him; the anxiety, the dread, the despair for me!" Mr. Logan was cheerful to the last. His chief solicitude was how to provide for the great work after his death, which he felt to be approaching. He said to his wife, "When you go home, you must tell those young men and women how much they are needed here." "How can I tell them," she replied, "to come here and bear what we have borne, and to pass through what I am passing now." "It is the Lord's work," the dying man answered; "it is worth all we are giving for it."

In 1888 Mrs. Logan came home with the children. And the next year, leaving them with friends in the homeland, she went back to Ruk alone, because the work seemed to need her so much. In a personal letter she says, "as for the discomforts of the voyage, you know I learned to bear them long ago."

She received a warm welcome from the loving people at Ruk, and took up the work of the girls' school, having the entire charge of about twenty girls. She writes of her joy in welcoming Miss Kinney at the end of the first year.

I cannot refrain from giving an extract from her journal of 1891, when they had hoped for helpers by the Star and no one came: "I have lived through such disappointments before, but I do not think the friends at home understand the bitterness of it, or what it means to the work. You are wonderfully good to us in so many, many ways, and we do appreciate it; we love and thank you; but you do fail us in some of the hard and trying places. We read in our new papers, a year old and more, some of them, of the growing interest, and zeal, and enthusiasm and earnestness in missionary work. Dear friends, is it too much to ask that we, away out here on the edge, should have some more substantial evidence of this interest than the

thrills which come over us as we read of conventions and rallies and volunteer movements? We want workers, live men and women, filled with zeal and wisdom, and with the Holy Spirit. We will not say anything of ourselves, we will not plead our loneliness or our rustiness (we live so out of the world, and all the new ways and means) or our weakness, physical or otherwise, but the work. Do some of you come over and help us, for the work needs you."

I think it was in 1894 that Mrs. Logan came again to America and spent two years with her children, and put through the press a hymn book and several other books in the Ruk language. She traveled about and spoke many times also.

She returned to Ruk in 1896 to find the work more and more encouraging. She went that year with Mr. Price on the visit to the Mortlock Islands, and spent two days on the little island where they had lived a year in the little native-built house. "They were days not to be forgotten; old memories crowded thick and fast upon me, and heart and eyes were again and again filled beyond control." She closed her journal, as they were expecting the Star, with these words: "Think of us as with abundance of hopeful work to do, and glad in the doing of it," and asks the prayers of all God's people. Her precious Beulah was on the Star, a glad surprise, and her heart overflowed with gratitude.

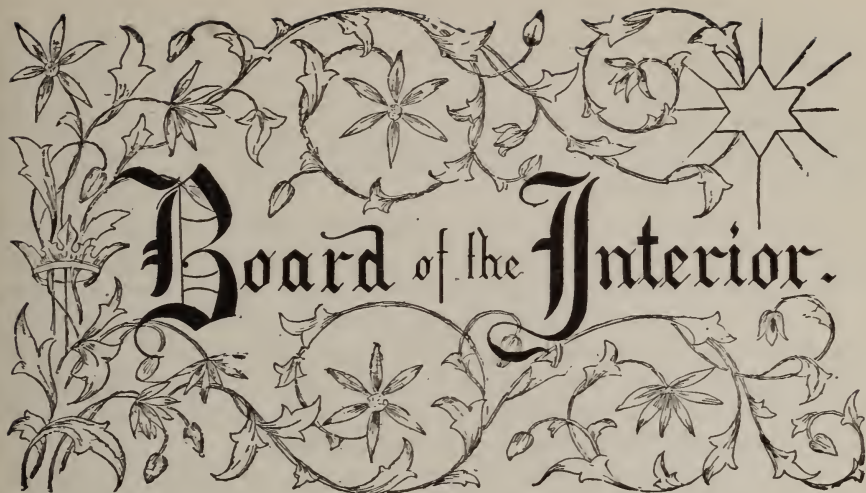
Eighteen ninety-eight passed busily and happily: they looked long for the Star, which did not go on account of the war with Spain. Missionaries and supplies were sent by a small vessel from San Francisco. The supplies at Ruk were very short, but they had managed to get along. She writes "Missionaries, mail, supplies, oh, how much it means to us! Does anyone say we do not get some glimpses of heavenly joys here on earth? Let him come to Micronesia! We can assure him of joyful experiences, as well as those supposed to develop saintliness.

The long, hard journeys are over, and the heroic sacrifices, and she has entered upon her reward. What a multitude of stars she has in her crown of rejoicing! And her work in these islands will go on forever. May we not live more consecrated, self-sacrificing lives, and work more for the upbuilding of Christ's kingdom, inspired by the saintly life of Mrs. Logan.

---

FRIENDS of Miss Beulah Logan will be glad to know that she arrived in Honolulu early in May, and is resting among old friends. We trust she will soon be brought to this country in renewed health and strength.





*President.*

MRS. MOSES SMITH,  
115 S. Leavitt Street, Chicago, Ill.

*Recording Secretary.*

MISS M. D. WINGATE,  
Room 603, 59 Dearborn Street, Chicago, Ill.

*Treasurer.*

MRS. J. B. LEAKE,  
218 Cass Street, Chicago, Ill.

*Assistant Treasurer.*

MRS. E. M. WILLIAMS,  
507 Munroe Street, Chicago, Ill.

*Editor of "Mission Studies."*

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

*Chairman of Committee on "Life and Light."*

MISS MARY PAGE WRIGHT, Room 603, 59 Dearborn Street, Chicago, Ill.

---

AT EVENTIME.

To-night, my soul, be still and sleep :  
The storms are raging on God's deep,—  
God's deep, not thine ; be still and sleep.

To-night, my soul, be still and sleep :  
God's love is strong while night hours creep,—  
God's love, not thine ; be still and sleep.

To-night, my soul, be still and sleep :  
God's hand shall still the tempest's sweep,—  
God's hand, not thine ; be still and sleep.

To-night, my soul, be still and sleep :  
God's heaven will comfort those who weep,—  
God's heaven, and thine ; be still and sleep.

—James Arnold Blaisdell, in "Sunday-School Times."

## A CENTURY CALL.\*

[NOTE.—This century offering consists of one thousand "Twenties." Pledge cards are prepared, and an attractive certificate will be sent to donors or collectors of "Twenties," which may be kept as souvenirs of the century year. Two hundred "Twenties" are offered to the young people, for whom collecting cards and certificates are also ready. The children are asked for \$500 for the Wadale School Building, which is divided into shares of \$1 each, for which collecting cards are ready. Each child collecting a dollar will be given a certificate of stock as a souvenir. Send all money for the century fund to your Branch treasurer. Ask for your certificates.]

WE have reached a culminating point in the history of missions. The era of preparation is past, the era of accomplishment dawns. God has put great honor upon women in the last half of the nineteenth century. They have been trusted with higher, broader service than the women of all the generations that went before. But we have come to this epoch with an unfulfilled service. The Paul Reveres of the Board of the Interior have waited with throbbing pulse the signal to warn their sisters "to be up and to arm" in behalf of their representatives on the foreign field.

During the years when debt pressed sore, needs accumulated; urgent, imperative needs, that could not be met. And now the signal has been given, the debt has been paid, and the strait in which some of our missionaries now are, should no longer be kept from the great body of the women of the Interior. These needs are made known, not always by the brave souls standing so heroically at their posts, but often by others who write unbeknown to those of whom they write.

The leaky, unsanitary school building at Erzroom, Turkey, and the unwholesome native house in which the missionaries are living at Niigata, Japan, have already been set forth.

At Shao-wu, China, the Bement sisters, teacher and physician, stand empty handed. They have neither house nor schoolhouse, dispensary nor hospital. They have before them a field where there are five thousand inquirers, with two thousand more over the border in Kiang Si province. To give the gospel to the women and girls in this field is a glorious work.

At Pagoda Anchorage, in the Foochow Mission, there is no home for Miss Borts, nor for the associate she sorely needs, who is *waiting to be sent*.

In India, where the famine rages, and where children that could not otherwise be obtained are now knocking at the doors of the mission schools, a dormitory for their shelter and protection is needed at Wadale.

There are other needs besides those of buildings. In Kamundongo, West Central Africa, one woman is carrying *three schools*, while the great work among the women lies untouched around her.

\* This paper, in leaflet form, will be sent freely on application to Miss M. D. Wingate, Room 603, 59 Dearborn St., Chicago, Ill.

The Mardin Girls' High School, the only one for Arabic-speaking girls in Turkey, is ready to be closed for lack of a missionary. In Marash College, death and sickness have reduced the force of American teachers from three to one, and the mission feels that the college must be closed unless a teacher is sent. The missionaries at Sivas, a city of 40,000 people, the center of ninety towns and villages, for three years have begged for another lady.

The North China Mission still waits for its Bible Training School, for the additional physician for Peking, for the added teacher for the Bridgman School, for the two single ladies to open up woman's work at Lin-Ching, for a teacher for the Girls' School at Kalgan.

Some of these accumulated needs have waited for years. A century offering of \$20,000, separate and distinct from the regular appropriations, would go far to complete this unfinished work. Such a century offering is not only possible, but practicable for the 166,000 women of the Congregational churches of the Interior. The marvelous results of our missionary work in the past justify us in attempting greater things.

Other denominations have been, and are, astir. In England the Baptist British Missionary Society raised over \$500,000 for its centenary year; the Church Missionary Society gathered a centenary fund of \$325,000; the Congregationalists of England have proposed to raise a twentieth century fund of half a million pounds. The women of the Methodist Episcopal church, including both East and West, are raising a thank offering of \$200,000, to be completed by Jan. 31, 1901. The ladies of the Christian denomination are aiming at \$130,000 for the century year.

We, too, can advance! These unmet needs are God's beckoning hand. It is not by accident that we live in a time when, with a seer's vision, we can look on into the century to come. God has set us each in her own place, to fulfill her own part in his infinite purposes.

The nineteenth century began with evident manifestations of the Holy Spirit, and it has been a century of power. It is by prayer, by faith, through acts of obedience that we may "expect greater things from God" in the twentieth century. We see the great resources with which we are intrusted. We see how our gold, our silver, our time, our prayers are being transmuted into minds awakened, souls purified, nations uplifted.

Let each send on this century call. One thousand twenties for the twentieth century! Are there not a thousand women in the fifteen Branches and Unions of the Board of the Interior that can *give* or *collect* a share of twenty dollars for the twentieth century. Are there not thousands who can give multiples of twenty to make up these thousand shares?

Let all help joyfully—the older ones who rejoice with thanksgiving that they live to see this epoch; the young who look forward to grander achievements; and the children into whose hands much of the work of the twentieth century will fall.

Awake, awake; put on thy strength, O Zion;  
Put on thy beautiful garments, O Jerusalem.

SARAH POLLOCK,  
*For the Executive Committee.*

---

## FOUR WOMEN'S WORK IN SOUTH INDIA.

BY MRS. MAUDE B. JEFFREY.

FOUR Bible-women worked during the year 1899 in Melur station. All of these are supported by the W. B. M. I.

Rose and Pakiam took up a pioneer work among the villages around Melur. They leave Melur about 9.30 every morning and return at five in the evening. Their work has been of a kind rather difficult to report.

Village women are more indifferent than Hindu women of large towns and cities. At first our Bible-women are not even civilly received; but slowly they work their way and interest the ignorant village women in the interesting Bible stories.

Rose and Pakiam visit one, and if near together, two villages a day. They go from house to house and talk to the women as they are about their work. It is slow work teaching women just who Christ is,—what he has to do with their lives. A new spirit is reported lately. The village women welcome the Bible women cordially, and we hope for more tangible results in the future.

The opportunity is seized wherever groups of people are together to hold meetings. Men are often reached in these meetings, and they often question and show a desire to know more about Jesus.

Rose succeeded early in the year in getting ten Mohammedan women in one of our nearer towns to read; I visited them and found them doing nicely, but am sorry to say they are not reading now. Our Bible-women use the primer and first reader for instruction, and when these are completed the Bible becomes the text-book. All along, even when studying these first books, they are taught Bible verses and stories. Many of the Mohammedan women will study until able to read the Bible, then refuse to read that. They would go if a school text-book were used. We hold fast to our rule, and so lost these ten women as pupils. We can only hope that some seed will take root, even there where the ground seems so hard.



Pakiam was ill and laid aside from work three months last year. The people from the villages began to inquire why she was not coming, and from one village (where a few years ago they treated all our helpers very indifferently and persecuted some of them) women came to inquire why Pakiam did not come to them any more, and said if she would come four women would now study with her and more would follow. Fortunately Pakiam was then much better, and very soon was able to take up her work and start those four women in learning to read. If you were only here and understood what hard soil this Melur station is, you would feel the thrill of joy we did when we heard of this opening—small though it is—into the village work.

I cannot go out with the women very often, but I keep in close touch, as they come in every evening and report their day's work to me. I am greatly encouraged, and assured that this quiet work among the village women is doing much in preparing the way for the coming of the Lord.

*(To be continued.)*

---

## AFRICA.

### FUNERAL CEREMONIES IN AFRICA.

BY MRS. MARION M. WEBSTER.

Two weeks ago we four ladies, Mrs. Stover, Mrs. Fay, Miss Fay and myself, all attended a native funeral. We went from the village to the cemetery and saw the whole from beginning to end. We took our luncheon, and when we reached the cemetery went off into the woods and ate it.

The deceased was a woman about thirty years of age, who had been living in one of the two villages quite near to us. She had been ill for a week, but it was not until near the end that any one realized that her case was serious. She died Saturday evening, but was not buried until Wednesday. They had to wait for relatives to come, and they all live two days' journey away.

The husband expressed no desire for a Christian burial, but left everything in the hands of relatives, which is customary in this land. She was a sister of one and cousin of another young man doing work in the district of Epanda. Their desire was that she should be buried in a Christian manner, and had she still been a Christian they would have insisted upon it; but they did not think it wise to do so, as it would have made a great ado among the relatives on both sides.

We went down to the village about ten o'clock. They had the remains out and fastened to the bier and everything ready for the start. (The bier is similar to a *tepoia*, and has long, full curtains all around, reaching almost to the ground.) After the bier had been removed from the two sticks on which it rested, and put on the shoulders of two men, an offering of two pieces of cloth, of about eight yards each, was made to the spirits. We were not close enough to hear what was said, but the man stood by the side of the bier, holding the cloth—a piece in each hand—toward the corpse. The cloth was then carried away and put in one of the houses in the village. What becomes of it afterwards I do not know.

The husband is now brought out, who has been sleeping these three days and nights in the room with the body, and has eaten nothing but a little thin gruel all that time. He is covered entirely with a cloth and rests his hands on the shoulders of an old woman, who leads him beside the bier. He wails there a few minutes, and then another old woman pours a gourd of water over his bare back. He is then led off to another house in the village, where he will remain a longer or shorter time till he is through mourning. They sometimes mourn a month, sometimes two or three or more.

When the bier passed out of the village several guns were fired by friends and relatives, and the women cried. At intervals along the way more guns were fired, and half way to the cemetery the company stopped, a drum was brought, and they danced for an hour. Only a few took part in the dance, mostly those from the village where she lived. None of the relatives danced. They formed in a circle, men and women together, and moved slowly round and round, wriggling the whole body as they moved.

When they reached the cemetery, where some of our young men and boys were digging the grave, we went off and ate our luncheon. When we returned they had already begun to *pilulu*; that is, to question the dead woman to find out who had caused her death. (They believe that the spirit returns to the body on the day of burial.) Two men held on their shoulders the pole of the bier, while a third stood in front of the bier with a little basket of cornmeal in one hand, and questioned the corpse. The spirit is supposed to send the men forward if the answer is an affirmative, and backward if it is a negative. In this case there was no response whatever. They changed the holders, and they changed the questioner, but it was of no use; the spirit was dumb. It was really a ludicrous, and at the same time a painful and pathetic sight,—those old men standing before that dead body, pleading, coaxing and imploring it to answer their questions, while every few minutes a little pinch of meal from the basket was thrown into the air before the corpse.

After working in this way over two hours a consultation was held, and they agreed that because the white ladies were present perhaps the spirit was bashful, so they went off out of sight, and worked another half hour, but with no better success; so there was nothing to be done but bury her.

The house in which she died will be pulled down. The planks of the door were used to cover the body securely in the grave against the depredations of wild beasts.

---

### A LETTER TO THE CHILDREN.

MY DEAR LITTLE FRIENDS: I have been in China about ten years, and even though I had often heard of smallpox, which is so common a disease here, I had never seen a case. During the last winter it has been very prevalent, and in a good many cases has proved fatal.

Early in January this terrible disease came into our school, and on the eighth a most interesting little girl of twelve years was taken from our number. This is the first death in our school, and we all miss her happy, merry laugh.

She was a loving child. Her grandmother is matron in the hospital. Some of you may have heard how she came here a few years ago with cataract in both eyes, led by her little boy, "No Silver." He was called this because when he was born his mother, who lived in the region of the Yellow River, was very poor.

He and his grandmother were forlorn, in their thin, ragged, dirty clothes, and the poverty of their minds and hearts was quite as great. Dr. Peck operated on her eyes, and she received very good sight in one eye. Since then she has been in the hospital here to help the poor sick women and children who come here to learn a little of the truth.

Four years ago Shu Liang, or Pure Goodness, came to stay with her grandmother, and every one who came to know her loved her dearly. She was very helpful in teaching old, stupid women and others who came to the hospital for a few days, and many a one would mourn now if she knew of her death. While we miss her I love to think of those to whom she taught the Commandments and a little prayer. Oftentimes, too, she would go and pray with some one who was in pain. So she, though but a child, "being dead, yet speaketh."

Chinese children are not under good control. A day or two after she was taken sick I went to the room and found her grandmother crying. She was standing outside the door, and said to me, as her eyes met mine, "She's angry with me, and says she won't drink anything all day."

I spoke to the child and told her it was very wrong for her to do so, and insisted on her taking a drink or something her grandmother had made for her. Then, after reminding her how kind her grandmother had been, I asked, "What ought you to say to her?"

The dear little voice—I hear it now—said at once, "Grandma, grandma, I'm sorry." From this you will see that our dear little Chinese girls have to struggle against wanting to have their own way.

She was unconscious at the last, and we never shall know what her thoughts were, but she was a true Christian, and one of Jesus' little lambs. Had the missionaries not been here in China she never would have known of Jesus' love. Now she has gone to be with Him.

A little girl of that age would hardly have a coffin for her burial; but we, of course, wanted her to have one, and so used a small amount from the five-dollar gold piece which a dear little girl in La Grange gave us for that purpose. Her "School Sisters" made the two characters which mean "Peace" of evergreen, and put them on the top of the coffin.

The longer I live in China the more thankful I am because I know that "Jesus loves me," and that so many here are learning, too, to sing,

"I am so glad that our Father in heaven  
Tells of his love in the Book he has given."

I hope all who read of this little girl will give and pray more than ever before to help in sending the good tidings to peoples of every land.

Ever your loving friend,

PANG-CHUANG, CHINA.

GRACE WYCKOFF.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAR. 10, 1900, TO APRIL 10, 1900.

<table style="width: 100%; border-collapse: collapse;"> <tbody> <tr><td>ILLINOIS . . . . .</td><td style="text-align: right;">3,816 26</td></tr> <tr><td>INDIANA . . . . .</td><td style="text-align: right;">18 53</td></tr> <tr><td>IOWA . . . . .</td><td style="text-align: right;">288 11</td></tr> <tr><td>KANSAS . . . . .</td><td style="text-align: right;">88 00</td></tr> <tr><td>MICHIGAN . . . . .</td><td style="text-align: right;">615 58</td></tr> <tr><td>MINNESOTA . . . . .</td><td style="text-align: right;">2,016 25</td></tr> <tr><td>MONTANA . . . . .</td><td style="text-align: right;">11 88</td></tr> <tr><td>NEBRASKA . . . . .</td><td style="text-align: right;">47 14</td></tr> <tr><td>NORTH DAKOTA . . . . .</td><td style="text-align: right;">11 00</td></tr> <tr><td>OHIO . . . . .</td><td style="text-align: right;">759 23</td></tr> <tr><td>SOUTH DAKOTA . . . . .</td><td style="text-align: right;">45 80</td></tr> <tr><td>WISCONSIN . . . . .</td><td style="text-align: right;">468 87</td></tr> <tr><td>AFRICA . . . . .</td><td style="text-align: right;">25 00</td></tr> <tr><td>MISCELLANEOUS . . . . .</td><td style="text-align: right;">50 63</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Receipts for the month . . . . .</td><td style="text-align: right;">8,262 28</td></tr> <tr><td>Previously acknowledged . . . . .</td><td style="text-align: right;">16,058 79</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total since Oct. 20, 1899 . . . . .</td><td style="text-align: right;">\$24,321 07</td></tr> </tbody> </table>	ILLINOIS . . . . .	3,816 26	INDIANA . . . . .	18 53	IOWA . . . . .	288 11	KANSAS . . . . .	88 00	MICHIGAN . . . . .	615 58	MINNESOTA . . . . .	2,016 25	MONTANA . . . . .	11 88	NEBRASKA . . . . .	47 14	NORTH DAKOTA . . . . .	11 00	OHIO . . . . .	759 23	SOUTH DAKOTA . . . . .	45 80	WISCONSIN . . . . .	468 87	AFRICA . . . . .	25 00	MISCELLANEOUS . . . . .	50 63	<hr/>		Receipts for the month . . . . .	8,262 28	Previously acknowledged . . . . .	16,058 79	<hr/>		Total since Oct. 20, 1899 . . . . .	\$24,321 07	<table style="width: 100%; border-collapse: collapse;"> <tbody> <tr><td colspan="2" style="text-align: center;">INDIA RELIEF FUND.</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">207 61</td></tr> <tr><td>Already forwarded . . . . .</td><td style="text-align: right;">159 56</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total to date . . . . .</td><td style="text-align: right;">\$367 17</td></tr> <tr><td colspan="2" style="text-align: center;">CENTURY FUND.</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">622 53</td></tr> <tr><td>Already forwarded . . . . .</td><td style="text-align: right;">185 00</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total to date . . . . .</td><td style="text-align: right;">\$807 53</td></tr> <tr><td colspan="2" style="text-align: center;">ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">18 51</td></tr> <tr><td>Already forwarded . . . . .</td><td style="text-align: right;">667 52</td></tr> <tr><td colspan="2"><hr/></td></tr> <tr><td>Total since Oct. 20, 1899 . . . . .</td><td style="text-align: right;">\$686 03</td></tr> </tbody> </table>	INDIA RELIEF FUND.		Received this month . . . . .	207 61	Already forwarded . . . . .	159 56	<hr/>		Total to date . . . . .	\$367 17	CENTURY FUND.		Received this month . . . . .	622 53	Already forwarded . . . . .	185 00	<hr/>		Total to date . . . . .	\$807 53	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.		Received this month . . . . .	18 51	Already forwarded . . . . .	667 52	<hr/>		Total since Oct. 20, 1899 . . . . .	\$686 03
ILLINOIS . . . . .	3,816 26																																																																				
INDIANA . . . . .	18 53																																																																				
IOWA . . . . .	288 11																																																																				
KANSAS . . . . .	88 00																																																																				
MICHIGAN . . . . .	615 58																																																																				
MINNESOTA . . . . .	2,016 25																																																																				
MONTANA . . . . .	11 88																																																																				
NEBRASKA . . . . .	47 14																																																																				
NORTH DAKOTA . . . . .	11 00																																																																				
OHIO . . . . .	759 23																																																																				
SOUTH DAKOTA . . . . .	45 80																																																																				
WISCONSIN . . . . .	468 87																																																																				
AFRICA . . . . .	25 00																																																																				
MISCELLANEOUS . . . . .	50 63																																																																				
<hr/>																																																																					
Receipts for the month . . . . .	8,262 28																																																																				
Previously acknowledged . . . . .	16,058 79																																																																				
<hr/>																																																																					
Total since Oct. 20, 1899 . . . . .	\$24,321 07																																																																				
INDIA RELIEF FUND.																																																																					
Received this month . . . . .	207 61																																																																				
Already forwarded . . . . .	159 56																																																																				
<hr/>																																																																					
Total to date . . . . .	\$367 17																																																																				
CENTURY FUND.																																																																					
Received this month . . . . .	622 53																																																																				
Already forwarded . . . . .	185 00																																																																				
<hr/>																																																																					
Total to date . . . . .	\$807 53																																																																				
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.																																																																					
Received this month . . . . .	18 51																																																																				
Already forwarded . . . . .	667 52																																																																				
<hr/>																																																																					
Total since Oct. 20, 1899 . . . . .	\$686 03																																																																				

MRS. E. M. WILLIAMS, Ass't Treas.





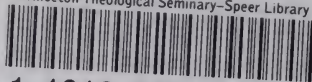
**For use in Library only**

3 2427 101

**For use in Library only**

I-7 v.30  
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7352